

THE CHINESE RECORDER

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Editorial

FELLOWSHIP FIRST.

A subscriber has sent us the following clipping from a home magazine which is worth reproducing:—"To have the mind of Christ surely means to have a deep sense of fellowship and unity with our fellows rather than to be what is termed 'theologically sound.' I may hold a different view of the person and work of Christ from my neighbour, and may yet be a member of the true Church of Christ; but I cannot be out of fellowship with him without thereby banishing myself from Christ's Church. It is un-brotherliness, not unorthodoxy, that constitutes heresy."

CHRISTIAN TRADITION AND THE CHINESE CHURCH.

We do not often comment on letters in our Correspondence Columns, but it happened that when the letter on "Historical Development and the Chinese Church" came to hand another letter also came in which implies an opinion opposite to that of Rev. T. W. Douglas James, namely, that we tend to lean *too much* on historical tradition. This writer says:—"I do not expect you to agree with me when I say that, in my opinion, many of the problems of which your columns say so much, are due to an overemphasis on the Church, which is almost entirely after the Western fashion. For instance not infrequently we see Chinese clergy rigged up in the full Western style.

Do you not think that spiritual life is being kept out by too elaborate organization? Is it not true that:—'Organization is the life of material, but the death of mental and spiritual, processes?'

It seems to me that we missionaries may lay ourselves open to the charge contained in H. G. Wells' 'War and the Future'; 'There are four stages between belief and utter unbelief. There are those who believe in God, those who doubt Him like Huxley the Agnostic, those who deny Him like atheists, but who at least keep His place vacant; lastly, those who have set up a Church in His place. This is the last outrage of unbelief.' "

THE REAL CHINESE STUDENT.

The Hope of China rests primarily upon Chinese students. If they do not live up to our expectations then we have no hope at all. Now there is a difference between the educational outlook in China and the Chinese students themselves. The former is rather disappointing: but the latter are hopeful. In the first place Chinese students are really thinking. They are studying Bergson, Dewey, Ibsen, Marx, Shakespeare, Goethe, Tolstoy, and a host of modern scientists and philosophers. The works of these writers have been in recent years translated into Chinese. In the second place Chinese students are interested in religion. It is true that many of them think that religion is not essential, but all of them are interested in studying it. To Christianity Chinese students pay especial attention. This seems to be mainly a matter of rather fierce attack. But if one examines closely what they attack it is seen to be not the religion of Jesus Christ but the old Testament and the Pauline Epistles. Perhaps even this is not their main point of attack. What they really object to is the church, notably the missionaries. The real difficulty is that they do not see where the policy of the missions squares with the Gospel of Jesus Christ. In the third place Chinese students have a real passion for the truth. They no longer take anybody's "say so." They will not accept Confucius as their sage simply because he has been regarded as such. In other words Chinese students are no longer subject to authority. They demand freedom of thought. They tend to despise Christians because they regard them as superstitious. In the fourth place Chinese students are universal in sympathy. They may at times hate other nations but they have no lasting hatred toward them. For instance they are studying Japanese, English, French, German and other modern languages.

Z. K. ZIA.

TURNING NATIONAL SHAME INTO CIVIC SPIRIT.

China needs good citizens. A good Christian is the only good citizen. All too little is done by the Christian forces to help develop

the only good citizen. During May two national days occur which have reminded the Chinese of wrongs incurred but have been little utilized to turn their minds to self-improvement. A feast of resentment, no matter how just its ground, does not build up civic spirit. It produces civic indigestion, shown in a tendency to be critical rather than constructive. May 4, is Student Movement Anniversary; May 9, National Humiliation Day. The Y. M. C. A. wisely decided to make its "Good Citizenship Week" (May 4-10) synchronize with these dates. There are so many things needing to be done *inside* China. These do not get far forward by having a whole nation "stirred up by hatred against another nation." "Good Citizenship Week," registered an attempt on the part of the "Y" to redirect this national resentment into those channels where it may produce *lasting* civic results. More than twenty Associations put out a full program for the week and organized civic clubs. In Canton more than 1,400 enrolled in the Christian Civics' Club. A test, aimed at enabling those using it to visualize just what kind of citizens they are, was distributed in thousands and found very useful. From many large cities have come reports stating that the "Good Citizenship Movement" was given a very enthusiastic reception. In this movement schools and churches co-operated. The object of this attempt to turn national shame into civic spirit is thus put:—"To substitute for a narrow, negative, destructive patriotism a liberal, positive and constructive spirit—the will to good citizenship." Stress was laid on the "importance of the character of the individual citizen and his responsibility to his home, city province, nation and the world." "We try to impress on people that the Republic of China is not 'The end of all desire.' Each state has a place in the world and world relationships should be studied." Thus spoke a Christian Chinese citizen. Care was taken that the movement should not meddle in party politics though the ease with which that might happen was not overlooked. Every one was enlisted who could be, without danger to the non-partisan character of the movement. It was a worth-while effort. Such a movement might well become an annual and national affair. Good citizens are badly needed in China. All Christians ought to be able to participate in such a movement without getting anywhere near those vexing questions which so quickly chill our spirits and palsy our aims.

THE PILLARS OF A PERMANENT CIVILIZATION.

The Kingdom of God is the permanent civilization for which we look and work. The setting up of the principles of that civilization is the duty of the Christian Church. To this also the Chinese Church has a contribution to make, for this permanent civilization cannot be set

up by one nation or church alone. What are the foundations of this permanent civilization? The following are given as a contribution towards a reply.

I. **PERSONALITY—THE SPIRIT OF MAN—IS THE PRIMARY SOCIAL VALUE.** That which tears personality down is wrong: that which builds it up is right. Since Chinese thinkers give first place to the consideration of personal virtues, the attributes of personality, they were and are conversant with this principle.

II. **BROTHERHOOD IS THE UNIVERSAL SOCIAL RELATIONSHIP.** It has the greatest possibility of disinterested intimacy. Into it spiritual equality fits most naturally. This ideal also the Chinese have. "All under heaven are one family." But together Westerner and Chinese have yet to learn *how* to include all men in its application.

III. **LOVE IS THE ONLY ADEQUATE SOCIAL MOTIVE AND BOND.** Only love can make a society that can hold and work together. The Chinese have seen this also. Chang Tsai (1020 A.D.) said, "To love others as we love ourselves is to perfect love." What is needed is more determined effort to make this rule live outside of pulpits and libraries.

IV. **THE ENRICHMENT OF ALL LIVES IS THE ONLY SOCIAL GOAL AND TASK THAT FITS THE PRIMARY VALUE, MEASURES UP TO THE ESSENTIAL RELATIONSHIP AND FULFILLS THE MOTIVE.** Everywhere—East and West—it has complacently been assumed that some lives were meant to be satiated and others starved. This mistaken assumption is partly due to the effort to fill the spirit of man with the things of matter. One result is that all lives are less rich than they might be. This task calls for a greater output of energy, brain and heart than ever yet given to any other human task.

V. **THE FUNDAMENTAL LAW OF SUCCESSFUL LIVING IS THE FULL USE OF PERSONAL LIFE IN MEETING THE NEEDS AND ENLARGING THE EXPERIENCE OF OTHERS.** This is the key to the great discovery. "He that loseth his life for my sake, shall find (discover) it." Full self-expression stimulated by loyalty to Christ finds its freedom and fulfilment in service. China needs to lay much more emphasis on this principle. Here is the Christian opportunity for leadership in making ideals practical.

VI. But a dynamic is needed! Some think this China's greatest need and the Christian's greatest gift to China. Certainly here is a note the Christian Church strikes that Chinese leaders have only feebly—if at all—sounded. **THE DYNAMIC OF INDIVIDUAL AND SOCIAL LIVING IS A PERSONAL BELIEF IN AND LIVING COMMUNION WITH GOD THE FATHER AS MANIFESTED IN JESUS CHRIST.** This puts us on the

road to loving. This makes all lesser interests fade or take a minor place. This is the principle from which arise all the other five and from which they gain their driving force and significance.

Can a permanent civilization be built up on any other principles?

CHRISTIANIZING THE PACIFIC NEIGHBORHOOD.

Chauvinistic Westerners are seeking to secure exclusion laws against Orientals that carry the sting of racial discrimination. The result is a tension in and around the Pacific that is far from reassuring. But some patriots can take a broader view than this. Of such are the Christian leaders in the Hawaiian Islands who are working towards a Pan-Pacific Conference of Christians in or about July, 1925. (See page opposite Index.) Their plan is to quietly consider the growing crop of commercial, political and racial snarls on and around the Pacific for which China, Japan, Canada, The United States, Australia and South America share responsibility and of which they together eat the bitterness. Their hope is to transmute these maleficent problems into modes of beneficent partnership. Why not? We need less talk of guns, and more of generosity. The theme of this conference will be, How to make *Christ* supreme in the affairs of the Pacific? Much work has already been done. A Preparation Committee of eighteen—three from each Pacific Neighbor—is in process of organization. Two hundred laymen are expected to attend. Leaders like Dr. Robert Speer, Prof. R. W. Ross and Dr. D. J. Fleming will also be present. The Y. M. C. A. with its usual alertness has taken the lead. But the conference will be a gathering of Christians with "Y" workers in the minority.

Dr. Harada, formerly of Doshisha University and Prof. of Japanese Civilization in the University of Honolulu together with Prof. F. D. Lee (Yale), teaching Chinese Civilization in the same institution, have done yeoman service in working up interest. A number of preliminary meetings have already been held in which there were discriminating discussions of the knobby issues. Viscount Shibusawa is quoted as saying, that if war ever should occur between the United States and Japan it will be caused by trade rivalries in China. But "trade rivalries" are amenable to the Christian spirit. If we doubt that we are "rice" Christians only. The group working up this conference believes it. From one of the preliminary meetings comes this statement:—"Consolidation of business into ever-larger units points towards the coming internationalism of trade on a very great scale. This will tend to promote international friendships, understanding, and impose a premium upon war-making that will act to prevent war." We are encouraged to note that it is Christians who are taking the lead in this attempt to internationalize

the Pacific neighborhood. It is an attempt to work The Golden Rule on the Pacific. Why not? It is big enough and there's need enough! Every other rule has had its chance! Why not the Christian rule? After all Christians, in spite of their denominational idiosyncracies have never produced a snarl equal to those that merchants and politicians are ceaselessly piling up somewhere. We have thought of the Golden Rule as something to be carefully hidden under the glass case of racial and national ties. This is an attempt to measure the life of the Pacific by it. It is a bid for a Golden Rule Pacific. Here is something big enough to promote and pray for.

THE RESEARCHER IN CHINA.

From at least five directions is coming interest in and planning for the scientific investigation of social and industrial conditions in China. The resolutions and reports of various groups are also putting emphasis upon the necessity for this. This is an important and encouraging movement. That we need to diagnose social and moral conditions in China before prescribing for them, is self-evident to those with any inkling of the scientific approach. The Christian forces, which are becoming more and more interested in social and industrial problems, need to understand their problems better than they have yet done. It is becoming apparent that very few solutions to social problems that are worked in the West fit into the life of China. Another line of research needs to be added to those already under consideration. It is the necessity of understanding just how the Chinese Church looks on Christianity and what they conceive it really to be. We have a feeling, based it is true mainly on observation and hearsay, that taken in the large the members of the Chinese Church do not yet understand Christianity. And, in view of its somewhat disjointed presentation, that is not very surprising. The Chinese people also need to catch the scientific spirit and learn the habit of studying conditions. One difficulty with any reform movement in China, that is only partially realized, is the vague appreciation on the part of a certain class of Chinese of the life conditions and outlook of other classes of Chinese. The more, therefore, students can be used in investigation work, the better. So far, however, the impulse for research in China is more Western than Chinese.

Now this movement for research in China might be designated as a *pre-mortem autopsy*. An exposure of China's social "innards" might easily result in a state of irritation requiring almost as much treatment as the original difficulty. Under such circumstances, of course, the subject for dissection is apt to be restless. The uncertainty of many Chinese as to the value and need for research is its chief difficulty. A conversation we had with the leading Chinese jurist is in point. We

were discussing the social evil in China and plans for throwing the light of publicity thereon. The Chinese jurist said "Of course, you know, the Chinese are not very keen on having the Westerner expose their social evils." Any successful researcher in China must take note of this attitude. Any research plans to be successful must be based on the co-operation and understanding of the Chinese. We are not sure sometimes that sufficient time is given to the securing of this essential. Another thing needed is more co-ordination between the various groups of researchers now moving upon China. Unless care is taken we may have research denominations just as we now have religious denominations.

Just where do these research movements propose to go in or come out? What shall they first investigate? The Western Industrial impact on China or the old domestic handicraft system? Do they need first an understanding of Chinese social conditions? Should they begin with the country or the city? These questions show the necessity for some sort of a programme of research that in the course of a period of years would land us together at some more or less definite place. More careful consideration needs to be given to the question of leadership in research also. After all, it is essentially an educational problem.

SOME DIFFERENTIA OF THE CHRISTIAN APPROACH TO CHINA.

There are external activities which distinguish the Christian Movement from Chinese religious movements. It is in connection with some of them that the Christian Movement meets its chief difficulties. We have recently heard thoughtful Chinese query the necessity of some of them. Attention is here drawn to five of these differentia.

I. SECTARIAN EXCLUSIVENESS. There are ceremonies that Buddhist Priests and Confucianists, who officiate at services in honor of Confucius, have observed separately. The priests and the leading literati do not interchange. Yet the people at large participate in various ceremonies connected with all their three main religious divisions. They share such religious life as they have. Even the literati at times share with the illiterati the services of the priest. But the members of some Christian groups cannot, on certain important occasions, meet with other Chinese Christians. In this extreme form sectarian exclusiveness within the same religious group is strange to the religious life of China. It is therefore, easily misunderstood. It is an hindrance also. If the "Three Religions have one Source" (三教同源) much more the many divisions of Christianity. What ought we to do?

II. PUBLIC GROUP WORSHIP. The temples are visited by all; the worship there, though carried on in public, is individual. But a

prominent feature of the Christian Church is public and social worship. Is it possible that our Western forms and symbols do not make that new thing as significant to the Chinese as it should be? They need to learn to worship together as a guide to learning how to do other things together. Since Chinese worship is so symbolic is there a larger place for symbolism than many Christian groups yet provide?

III. PUBLIC PROPAGANDA. The preacher and the pulpit are very prominent in Christianity. The nearest approach to them in China is the story teller and his table. With piquant naiveté a Chinese recently asked, "Why does Christianity, in contrast to the rest of China's religions, utilize preaching?" Another asked, "Why is the preacher needed at all? Why not let the doctrine do its own work?" Yet another query was, "Which should the preacher do first—preach or practise?" The observance of religious and moral requirements, and the making of books for purposes of propaganda China understands. But the pulpit and the paid public propagandist are still new things. Have we yet found how to produce preachers that fit China?

IV. RELIGIOUS EDUCATION. Such popular religious education as has been known in China has been indirect and incidental; in the case of Buddhism it is largely symbolic. Putting study about God and religion into education is an achievement of the Christian and his forbear the Jew. The resulting difference of emphasis explains many other differences between Christian and Chinese religious life. Unfortunately, taken in the large, the Christian Movement is weakest in the way it has carried on religious education. The Christian Church has not yet set up this new method of developing the religious life of the Chinese in any adequate or efficient way. Happily the tide is turning in the direction of improvement. But we still have far to go.

V. PUBLIC CONFESSION. The Buddhist takes public vows ending with the burning of the sacred marks on his head. But the rest of the Chinese, be they what they may religiously, are not called on to make any *public* confession of faith. The Confucian student did, it is true, pay homage to his exalted Master. Yet this never involved any public confession or pledge. But the first step into the Christian church is a public confession, that calls for a stiffening of the will and the public pledging of self to the Master of souls. It is a step of the utmost meaning. The Chinese adolescent misses this moral call to decide for the highest life and vocation, an experience that means so much to all youth influenced by Christianity. The Christian call to conversion, apart from other even more important considerations, thus helps supply a moral tone in which Chinese life is deficient. This taking on of the obligations of religion publicly is another of those new things the Christian Church brings to China.

Four Cardinal Principles for the Development of the Chinese Church

LIU PU-CHI

"Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." Matt. XIII: 52.

IN these words of Christ, we have hints of the four cardinal principles for the development of the Christian Church in China. These are, an earnest search for truth, comprehensiveness of scope, due veneration for the past, and the spirit of enterprise. Let us discuss them in order.

I. An earnest search for truth. People in all ages have been zealous in the quest of truth. The crops gathered, however, vary with different periods of history and different peoples. In some particular periods the crop is very abundant, while in other periods it is very sparse. The Hebrew people were very fruitful in the production of religious truths, or rather in the discovery of truths in the spiritual realm. The Greeks, we are informed, made marvellous findings in truths regarding fine arts and literature, the Romans in law and government, the Anglo-Saxons in popular government or democracy. On the whole, the efforts put forth have been amply rewarded; and the world has been benefited by them.

The quest for truth has very intimate bearing on life. Says Christ, who is the Truth, "The truth shall make you free." China as the oldest existing nation in the world, has contributed her quota of truth, which her ancient sages and heroes discovered. But in no era of her prolonged history did she need, nay, hunger for more truth, than she does at present. She craves for new, practical truths in relation to every phase of her national existence. In arts, in science, in government, and in all civic problems, she craves for the right principles. Like a Samson bound and fettered, she endeavours to cast aside the shackles of the past, that impede her in her march on the way of progress and freedom. Nothing short of truth, nay *The Truth*, will ever enable her to accomplish the end desired.

In religion in particular, the Chinese of this generation are in eager search for truth; and it falls to the province of the Christian Church to meet the demand. How shall this be done? We suggest four lines of exploration.

(1) If Christ is the Truth, naturally the search for truth should be the search for Christ. By this we mean that the Church should

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

present the living image of our Lord to her children, and to the teeming millions around us. There are times when the Church fails in her duty, and the image of the Head becomes a blur. Jesus Christ was not only a human being who lived twenty centuries ago, and assumed a form of humiliation. He has been a living personality during all these ages, and will continue to be so unto eternity. It is the duty of the Church to assimilate His personality, and to live out Christ in every individual. The man Jesus with His unbound sympathy, His meekness and humility, His courage and prudence, His ardour for the uplift of mankind, His devotion to the cause of the kingdom, and His absolute obedience to the divine will, all these the Chinese Church should endeavour to imitate. Yea, she should learn to know more and more of Him, and be in closer and closer relationship with Him. This is what He means when He says, "Take my yoke upon you, and learn of me." This is the primary search for truth.

(2) The search for the ultimate reality, that is God. Religion recognizes the existence of the spiritual sphere. Like has an affinity for like, and men being spirits made in the image of God, are ever turbulent until they find rest in God. Millions of souls are this day searching for this very God, yet they are roaming and groping in darkness. Pending their discovery of this one true God, what can they do but use as proxies countless images and idols? We may call them "superstitious." They are. Yet it is these who may be turned to the uttering of such a note of spirituality as: "Who is God, save Jehovah? And who is a rock besides our God." The pressing duty of the Christian Church is to search out this God, and to show Him to be the God of the four hundred millions in China. She must carry out this command: "Go, tell my brethren."

(3) The searching of the Holy Scriptures. The Chinese church can ill afford to slight the book, called the Bible. Despite the spread of higher criticism in the seminaries, despite the knowledge of human elements in its composition, despite the discovery of glaring discrepancies in the books of the Old Testament, and despite the modern theory of inspiration as over against the theory of verbal inspiration, the Bible remains the Supreme Book. It has proved satisfactory to hungering souls. It still occupies the high pedestal around which homage is paid. It contains all things necessary to salvation, which form the chief message of the Church. Hence it is her duty to search and research this Bible. This is a significant principle.

(4) The striving for the establishment of the kingdom. "Thy kingdom come," so prays the Church, ever and anon. But the kingdom will never come, at least to China, if the Chinese Church shirks the responsibility of establishing it. To bring the kingdom of heaven to

the earth, is to lift earth to heaven. The Church owes society the effort to make it better and fit for decent people to live in. To this there are difficulties which seem insuperable. Great selfishness, cruelties, shams and foibles pass before our eyes every day. Opium, gambling, prostitution, bribery, squeezing, killing labour, filthy sanitation, poverty, illiteracy and many other evils beset us. A truthseeking Church cannot afford to shut her eyes to these things. She must love God by loving men.

II. The second principle is comprehensiveness of scope. One dominant characteristic of the Church of Christ is its comprehensiveness, or catholicity. It embraces all ages, and all nationalities. The Chinese as a people are signally comprehensive, in that they are well able to absorb alien elements. History yields many evidences in support of this statement. Let us cite a few illustrations.

Chinese intercourse with foreign races began very early, and in every case the Chinese absorbed the foreigners. Buddhism was introduced in the Han dynasty, and was soon acclimatized as an indigenous religion. In the land of its nativity it has long since passed out of existence, but it still flourishes in China. The Chinese have given Buddhist literature a Chinese vocabulary, a Chinese style, and a Chinese presentation. Chinese accretions of thought have become part and parcel of the original Indian religion, and have been made her own. The whole system has been 'Sinified.' Nestorian Christianity came very early, and was absorbed into Chinese life to such an extent, that it was not able to maintain a separate existence. The Jews are well-known as a stubborn and vigorous race. They have retained their national identity in the face of great vicissitudes and adverse fortune. The Babylonian Captivity, the Greek persecution, the Roman sack of 70 A.D., the Moslem conquest, and the Turkish domination, all failed to root out that race, or to extinguish their religion. They still flourish in Europe and America, though there have been notorious pogroms, especially in Russia. But in China their fate has been very different. A colony of Jews was planted in the province of Honan. Now they can only with difficulty be identified. The Chinese have intermarried with them, and are absorbing them. The Jews were of course a small fraction compared with the dense Chinese population, and so they easily got lost. But even larger communities have been absorbed. The Liaos and Jins in the Sung dynasty, the Mongols under Kublai Khan, the Tartars, and the Manchus of the Ching dynasty came to China in immense hordes. But no sooner had they reached the banks of the Hwang-ho and the Yang-tse than they were 'Sinified.' They adopted Chinese civilization, religion, language, and manners, etc. In a military sense, these foreigners were victors, but in a civil sense they became Chinese. There were degrees of rapidity in the absorption, nevertheless,

China was comprehensive enough to receive and convert these aliens into something more nearly Chinese.

Now, if history repeats itself, Christianity will become indigenous in China; this means that at the same time Chinese Christianity will contain the elements and characteristics which came in with Christianity. Some of these are desirable, others not. It is the business of Christian statesmen of this and future generations to select the desirable elements, leaving out the unnecessary and harmful ones.

Let us consider for a moment what a 'Sinified Church' means. This has in recent years, become a household phrase. It means that the Chinese Church will ultimately take over all evangelistic, medical, educational, financial, and administrative responsibilities. In the matter of architecture, liturgy, polity, theology, literature and various other things, there may be modifications and alterations to suit the Chinese psychology and usage. And not until then will Christianity in China become "Chinese." But he greatly errs who thinks that a "Sinified Church" will be so much transformed as to be totally different from the rest of Christianity in the world. There will still be traces of former connections. Continental Christianity, English Christianity, American Christianity will all leave indelible marks upon Chinese Christianity.

Let us take as an illustration the question of church unity. It is a deplorable fact that Christianity has been rent into numerous sects and denominations. When missionaries are sent by the different home churches they carry with them their denominational traits and prejudices. The result is that to a Chinese observer, Christianity is not one religion, but numerous religions of foreign abstraction. Even among professing Chinese Christians, people line up in unfriendly groups. This is detrimental to the cause of bringing China to Christ. Hence people talk of unity or re-union as a pressing need. They advocate the abolishment of all denominational names and differences. There is to be but one standard of faith, one big central organization, and one uniform way of worship. This is absurd. Nothing can be more removed from the real future of Chinese Christianity than this notion. We heartily agree with the principle of Christian unity, springing from love, and from the acknowledgment of Christ as the living head of the Church. Meanwhile, we rather hold that the principal forms of church government and the different tenets of belief will survive. The Chinese Church should be comprehensive enough to tolerate all shades of opinion. Toleration, love, and sympathy, these are what the Chinese Church should strive to show.

The phrase "Sinified Church" is a very effective slogan for a nascent, self-supporting, Chinese Church. It arouses native Christians to a consciousness that the Church is theirs. Upon their shoulders rests

the responsibility of fostering, and bringing the infant Church to maturity. We resent any suggestion of disaffection or unpatriotism; yet we honestly hold that the Chinese Church need not be so Chinese as to exclude every thing foreign. That was the spirit of the decades prior to the Boxer Trouble. Since then, the Chinese attitude towards western civilization has been reversed. There has been a frenzied and indiscriminate preference for alien importations. The Christians form no exception as regards this abnormal psychology. The watchword "Sinified Church" serves to restrain this tendency, and to remind the Chinese that China has yet much to "bring forth out of her treasure" in the upbuilding of the Church of the future.

Speaking generally, abstract things cannot be the sole property of any particular nation. Art, literature, poetry, music, religion and theology, etc., belong to the higher spheres of life, and are universal. China has as much right to the art, music, religion, and theology of the west as the French or Germans, who have inherited them partly from other nations. Hence we maintain that Chinese Christianity cannot possibly be so Chinese as to efface all foreign characteristics.

We mentioned the Chinese capacity for absorption. One phenomenon of this capacity is the eclectic movements that we now see around us. We refer to the Society of Universal Good, (同善社) which has become a movement to be reckoned with. It is a society professing to extract the good elements from all the religions of China, Buddhism, Taoism, Confucianism, Mohammedanism, and Christianity. Its members argue that all religions contain some truth; and that the best thing is to gather the good points of them all, and create a new religion. They find adherents all over the country; even in interior villages. This society is gaining disciples. Another society of like nature is the World's Grand Religious Alliance (世界宗教大同盟). It was this society, breathing somewhat Biblical apocalyptic ideas, that issued the declaration that the world's last day would come on the 15th of the 8th moon of last year (1923). This bubble, however, burst to the discredit of the prophets. In Shanghai, there has recently appeared a Society for Spiritual Learning (靈學會). In the month of September, the said society, in imitation of the Christian prayers for peace in the land, issued a declaration saying, that they "by order of the ever-victorious Jing Kung, (真君) their god, hereby call a meeting of the followers of the five religions, to wit, Confucianism, Buddhism, Christianity, Mohammedanism, and Taoism to a prayer for the prevention of calamities." The object of this society is to unite all religions, and to worship all their gods, including the God of Christianity.

These instances have been cited to show the Chinese tendency to inclusiveness. Now, this is the thing Christianity also must do, if she

is to find acceptance with the rank and file of China's millions. There are many things in these religions that Christianity may adopt into her own system. One is struck by the mysticism, and intense devotion the Buddhists pay to Amitabha. The superstitious middle class spends on the average, \$10 a year per family on idol worship. Surely the Chinese Christians have much to learn from these religions.

Christian comprehensiveness in absorbing the good from other religions will be dealt with more fully under the caption of veneration for the past.

III. The third principle is due veneration for the past. "There is no new thing under the sun," declares the preacher, or 'gentle cynic.' "That which hath been is that which shall be; and that which hath been done is that which shall be done." History repeats itself. In these days one is shy to talk of the "good old days." It might intimate that the speaker is benighted, a citizen of the 19th. century. The fashionable thing is to seek new things, and to say new things. Descartes was the champion of this philosophy—starting *de novo*, in thought and in action; and it has its merits. But he errs greatly who thinks that he can live outside the bounds of the past. The present is ever becoming the past, and the past is ever being repeated in the present. And it is a real blessing to be able to live out the past in the present. In other words, the Chinese Church should pay due regard to historic continuity. There are many things which belong to the hoary past, and which, nevertheless, deserve our appreciation and assimilation. Let us mention a few of these.

We acknowledge that all religions contain some phases of truth; and the Chinese religions which have succeeded to a certain extent in satisfying the religious instincts of the Chinese for many centuries, contain some things that Christianity may take over. For instance, piety is a dominant note of the true idol-worshipper. He buys a bundle of incense, a pair of candles, and some pseudo-money in the form of cash or silver sycees, and goes to the temple to worship. He prostrates himself before the wooden or earthen joss, and prays. It may be that he is motivated by anything but what is worthy or altruistic; and in the light of the Christian idea of worship, he is stigmatized as "superstitious." In spite of all this, it cannot be gainsaid that he is pious, and devout. He has been driven by circumstances to resort to the temple—ignorance, tradition, social habit, and want of higher light. The homage, sincerity, and piety the idol-worshipper pays to the icon, the Christian should pay to God. In what respect is a Christian a better worshipper, if he is devoid of these qualities? Is there not a danger in modern Christianity, that when people seek to rationalize worship, they will miss this sublime quality of piety?

When a non-Christian makes a vow to a god, he fulfils it through thick and thin. It is partly from fear of retribution that he is so faithful, and partly from a sense of duty and obligation, both of which are very important fibres in a man's religious make-up. In modern Christianity, there is danger of losing sight of the truth, that "The fear of the Lord is the beginning of knowledge"; or the injunction, "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him." One is apt to take liberty with God, with His love and mercy. Let the Chinese Church take over this Chinese piety and fear. It sounds paradoxical, but the humble Church must needs do it.

Buddhism is noted for her mysticism. The Hindoos as well as the Chinese have a strong tendency to deep meditation, and absorption into the divine. The Buddhist monk sits for hours, and sometimes for days, revelling in the joy of contemplation, and renunciation. The Hebrew prophets were men of similar calibre. They abstained from society, with all its foibles and gaities, and lived in close communion with the Universal Spirit. The Chinese Church, if she is to grow and flourish, must depend upon such prophets, mighty men of God, who live in unremitting contact with Him. Apply this concept of Buddhistic mysticism to Christian leadership, and this may be attained.

The idea of applying Buddhistic ways to Christian worship has been attempted in Nanking with good results. Large characters are written, representing God, the Saviour, etc.; incense and candles are also used. Buddhistic genuflections and prostrations go together with the singing of Christian hymns, reading of the Bible, and expounding of the Holy Scriptures. It must be owned that this is only an experiment: whether it will eventually become widely adopted or not remains to be seen. But one cannot help justifying it as putting the good old wine into the old bottle. Provided the Christian spirit of worship can be preserved and enhanced, it is highly commendable to vest the Christian religion with the garb of the old religions.

Chinese religious ideas are very practical. They have a multiplicity of spirits, and each spirit corresponds to one definite object. Thus birth, death, fire, water, health, wealth, literary success, military prowess, and all kinds of disease have particular gods or goddesses. Every trade has its tutelary god. To obtain blessing in a certain thing, the favour of that god should be sought by presents; to ward off certain disaster, the anger of that god should be appeased by sacrifice. On the surface, this system is nothing but polytheism. At bottom, it shows that the Chinese are practical, and believe that some deity governs each particular thing in connection with their daily life. And since they are conscious that their deities are not all-powerful, they are forced to create a multiplicity of gods. Now, the Christian Church should utilize this

national characteristic, and prove to people that their God is all-powerful; and that He enters into the minute things connected with life. In other words, all phases of existence should be linked up with religion. Thus would religion become practical.

Hence we see the necessity of the Christian Church dealing with social problems. Christianity cannot afford to be the religion of the seventh day, or of the limited few who believe and are baptized. God should be at least all the heathen gods put together. When Christianity enters fully into the re-construction of the social order, the extermination of all social evils, there is no fear that she will not become more widely accepted.

There are many more things to be said in regard to applying the good elements of the old religions to Christianity. We can only touch upon them in passing. Ancestor worship is a stable feature of Chinese religion. The Church might incorporate the idea of ancestor worship, and the Chinese thus pay due regard to their deceased parents. Chinese festivals have some connection or other with religion. The Christian Church might take over these festivals, and give them a Christian significance. For instance, the Ching Ming Festival (清明節) is the time for offering sacrifice to departed spirits; the Christian Church may, on this date, commemorate ancient saints, as well as the resurrection of our Lord. The Chung Yang Festival (重陽節) is popularly observed as the day of ascending the mountains to fly kites. The Church might, on this date, commemorate ancient saints, as well as the resurrection. The Deung Tze Festival (冬至節) which always happens three days before Christmas, might be kept as the day of Christ's nativity. In Chinese architecture, the seven-storey pagoda symbolizes perfection; the up-turned eaves, aspiration; the massive columns, stability; the profusion of red colour, religious fervour; the intricate lattice, assurance; the symmetry, so important a principle in Chinese aesthetics, all-sided development in character. All these might be adopted into the architecture of Christian edifices.

(To be Continued.)

CHU HSI AND THE PERSONALITY OF THE SUPREME BEING.

The Shu ching says, "The only great God has conferred a moral sense upon the people." In commenting on this Chu Hsi says, "The very word 'confer' conveys the idea of One who exercises authority." (Chu Hsi and his Masters. Bruce).

The Religion of Emperor Wu of Han. (漢武帝)

C. WAIDTLOW

THERE is an immense store of concrete imagery in every line of Chinese characters, says Dr. Rudd. This is indeed true, especially with regard to religious characters. The character for "good" (好) is a woman (女) with a child (子) beside her; for "home" (家) a pig (豕) under a roof (宀); for "east" (東) the sun (日) and a tree (樹); for "righteousness" (義) a sheep (羊) and the personal pronoun I (我); for "bright" (明) sun (日) and moon (月); for "heaven" (天) the numeral one (一) and the adjective great (大); for "ancient" (古) the numeral ten (十) and mouth (口), etc. But how do we explain them? When the woman has become a mother, things are as they ought to be. When a man has a pig, he has begun forming a home. When the sun rises in the east it shines first through the trees. When a man knows his own sheep from other peoples, so that he does not take what is not his own, then he is righteous, etc. This way of explaining the characters has been learned from the oldest existing Chinese dictionary, Shuo-wen (說文), which was edited about 100 A. D. Many of its explanations are unsatisfactory and formed only for the purpose of hiding the religious significance of the character. The above mentioned character for "bright" is explained thus: when both sun and moon shine it is bright. Apart from the fact that these two lights are seldom seen at the same time, it can be proved, when we investigate the old style of writing, that bright has not always been written by a combination of sun and moon. In the writings of Chin-shi-hwang (秦始皇) and found on rocks, the character for bright is composed of eye (目) and moon. The character for eye has replaced the character for sun. In other styles of writing, sun is replaced by window (囧). The fact is, that bright is an important religious character—compare the word: 明堂 — and therefore the writing changes according to the different religious conceptions. Concerning the character for good (好) we find both in Ssu-ma Ch'ien and other places the name of an imperial place of worship (時) is given as 好, thereby clearly showing that 好 is the name of a god or rather two gods: 女 and 子. The same two characters combined are also frequently found on the so-called oracle bones, in such a way that it is clear that the character designates gods. With regard to the character for home (家), in some of the older writings it does not have the character for pig, but that for dog. This might be taken to mean that a god whose symbol is a pig, is the lord of the house. Before the time of Emperor Wu the god of heaven was "the god-mother"—later called

Hsi-wang-mu—and the pig was her most important symbol. During the reign of Emperor Wu the god of heaven's position was given to another god called: "the son of heaven" and the dog was one of this god's most important symbols. Concerning the character for east (東) I would suggest the explanation: the god of the east has sun (日) and tree (木) as important symbols. With regard to the character for righteousness (義) according to my judgement one of the old Chinese gods is called "white righteousness" (白義) and I (我) is one of his designations, while sheep (羊) is his sacred animal. That the characters for heaven (天) and old (古) have religious significance is a matter of course. The numbers one (一) and ten (十) as well as mouth (口) were originally symbols of the "old god of heaven" (天老) but was later stolen by the god called: "son of heaven."

According to my investigation* the number of the most important gods in ancient China is eight. These eight gods are divided into two families, one with three and one with five members. The first family consists of father (the "old god of heaven"), mother (the "god-mother") and son (the "son of heaven"). The first member of the second family is a woman whose period seems to have begun before the remaining four members of the family. Her name is "the holy virgin" (聖女), also called Nü-wa (女媧). The best known name of the father is P'an-ku (盤古), the meaning of which is "the old dish," or according to an old way of writing (磐) "the old rock." The three sons can be designated according to their colours the blue, red, and yellow gods respectively. The old Scandinavian god Ymer or Iorn-jotr ("the old rock") forms a strong parallel to P'an-ku. They are both through their deaths a medium in the formation of heaven and earth. Iorn-jotr has three sons: Hler, the lord of the sea; Loge, the lord of fire; and Kaare, the lord of the wind or the air. The blue god is also called 若 (on the oracle bones: 𠂔), the red one is still known all over China as the kitchen-god (竈王), the yellow god is called: "the golden armour worthy" (金甲)—Dore's Chinese Superstitions VI p. 69.—How there could be a connection between the oldest Scandinavian mythology and the Chinese religion I can give no definite proofs. I assume that it must have come through the Huns.† Under all circumstances China has been strongly influenced by the Hunnish people before the Chow dynasty began. King Wu, the founder of the dynasty, was assisted—as far as can be ascertained—by several of the Hunnish tribes when he gained the supremacy of the country. Mencius tells us that the great-grandfather of King Wu, served the Huns. From

* The New China Review 1922.

† That the Huns of Europe and the Hsuing-nu (匈奴) of Chinese historians are identical, has been proved by Prof. Hirth.

another source we get the information that when the Hsia dynasty became weak, the ancestors of Ch'ow went to live with the Huns. It is plainly stated that they conformed to the Hunnish customs. This continued during a long period until Duke Liu resumed his ancestors' original way of getting their living, viz., tilling the ground. From this fact it can be clearly seen, that the rulers in the dynasty of Ch'ow were well acquainted with customs of the Huns. It is therefore quite possible that they had accepted their religion also, and when they changed their nomadic habits, they might not have changed their religion.—The religion of Emperor Wu of Han gives some hints as to the possibility of the Chinese religion being influenced by the Hunnish religion. I should think their god of heaven (天神) must have been the same, viz., the above mentioned "son of heaven." The following taken from Ssu-ma Ch'ien and his commentators seems to point in that direction.

1. When the founder of the Han dynasty, Kao-tsu (高祖) was surrounded by the Khan's horsemen at Tai-teng, Ssu-ma Ch'ien tells us that the Huns were arranged in accordance with the colours of the horses, the white towards the west, etc. The order as well as the colour is just the same as we find them in the religion of Emperor Wu. It is also very likely that the Huns were influenced by their religion in their warfare.

2. The original place where the Huns worshipped their god of heaven was Kan-ch'üan (甘泉) in Shensi, until they were driven away from there by Ch'in-shihwang. Emperor Wu began the worship of the son of heaven just at that place in B. C. 112.

3. The Huns kept three feasts every year in connection with the worship of their god of heaven. These feasts were called dragon-feasts and the places where they were held were called dragon-cities. The son of heaven, under Emperor Wu had the flying dragon (飛龍) as his most important symbol.

4. After the Huns had moved to another place to worship their god of heaven, a Chinese general took a golden statue away from there and brought it to Emperor Wu, who placed it in the Kan-ch'üan temple.

Ssu-ma Ch'ien and other writers tell about the gods worshipped by the founder of the Han dynasty—Kao-tsu. Kao-tsu's triumph began at the death of Ch'uo-shihwang (B. C. 210). They relate that when he was passing a marsh (澤) he was informed by one of his men who were in front: "There is a big serpent in front of us, and we cannot pass." It is said that Kao-tsu was drunk, but he went ahead saying: "Should a warrior be afraid?" and using his sword he cut the serpent in two. Then he went on for some distance, lay down and slept until he was sober. When those of his followers who came after arrived on the spot, where the serpent had been killed, they saw an old woman

who was crying. When they asked her what was the matter she said: "They have killed my son," and she added: "My son is the son of the white god, transformed into a serpent and placed in the middle of the road. The son of the red god has killed him." She went on crying while those standing around her considered the words as an ill omen and wanted to beat her, but she suddenly disappeared. Wang-ching (王充), the philosopher is one of the forementioned writers who tells this story. From his method of relating it, it is plain that even such a critic as he considers the translation of Ti (帝) as 'god' to be correct, but he argues against calling Kao-tsu 'the son of the red god,' just as he protests against the idea, that the son of the white god should have made himself into a serpent, and that the wife of the white god should have shown herself as an old woman. That the five Ti (帝) are considered by him to be gods and not emperors is quite evident. The above mentioned white god is the "old god of heaven," the father; the old woman is the god-mother, she is the god of the black colour. Their son, transformed to a serpent is the son of heaven. He had originally both the white and the black colour and his most important bird was the magpie. Under the reign of Emperor Wu, he becomes the god of heaven and steals his father's colour, white. From 32 B. C. the red god was god of heaven. It is he who is known as the kitchen god at the present day. From the killing of the serpent by Kao-tsu it can be learnt that the founder of the Han dynasty was opposed to the son of heaven, but a worshipper of the red god. This can also be seen from Ssu-ma Ch'ien who states that Kao-tsu when he was made Duke of P'ei (沛), brought offerings to Ch'i-yu (蚩尤) which is the red god anthropomorphised as emperor. Kao-tsu anoints drums and flags with the red blood of the sacrificial animal. He desired the red god, the god of war of the Chow dynasty, to bestow victory on him. When Kao-tsu in 201 B. C. entered Ch'ang-an he built an altar towards the north for the black god, the above mentioned god-mother, and another important temple for the red god. It is not until the time of Emperor Wên (179-157 B. C.) that the imperial worship was finally fixed. The god-mother was made to represent heaven, with her position in the north. The red god was to be considered as her son, while her real son, the 'son of heaven,' was abandoned, and the red god took his symbols, etc., as god of agriculture, the position the son of heaven originally had. The place of the red god as god of the earth was in the south and his anthropomorphication as emperor is now not alone as Ch'i-yu but also as Shên-nung (神農). The peculiarity about this arrangement was, that heaven was represented by a goddess, facing the north and having black for her colour, all belonging to Yin (陰), while earth was represented by a god, placed in the south and having red as his colour, which is all Yang (陽). Han-shu (漢書)

speaks of the god-mother as lord of heaven in this way: "The god-mother (神母) who cried in the night when Kao-tsu was beginning his career put on the spells, flags and symbols of the red god (赤帝) and in accordance with the red, she herself took up the control of heaven (天統)."

According to Ssu-ma Ch'ien, Emperor Wên was so zealous for the worship of the god-mother that if he saw five people standing together north of the road he would build an altar on the spot and bring offerings. The other two important gods of Emperor Wên are the husband of the god-mother and the wife of the red god. The first, the old god of heaven, has his place in the east, he is the god of the sun. The wife of the red god is placed in the west as goddess of the moon; she is also called Ch'ang-oa (嫦娥). The old god of heaven originally had white for his colour, but it is now taken by Ch'ang-oa, who is called the white lady (素女) or su oa (素娥). Later on white was stolen by the son of heaven. Thus the order of these four gods in the universe is: north, the god-mother; south, the red god; east, the old god of heaven; west, Ch'ang-oa. The current phrases: wolf, worms, tiger, leopard (狼蟲虎豹); scholars, farmers, mechanics, and merchants (士農工商) have connections with these four gods. We find the four gods also as the four which Hwang Ti raised to power: Lord of the wind (風后), Strength-Pastor (力牧), Ever-First (常先); Great Swan (大鴻).

The twelve symbolical animals (十二屬) are mentioned in literature for the first time by Wang-ch'ing, but it is quite certain, that they were known before. They also fit into the religion of Emperor Wên, only they do not begin with the rat as has been the custom since the time of Emperor Wu, but with the pig who is the last in the present order. The year at that time began with (亥) month, which corresponds to the pig; it is the 10th month of the present Chinese year. If pig is placed in the north, then tiger is in the east, snake also called (長蟲) long worm—in the south, and monkey in the west. From all this we learn, that the god-mother was especially god of the scholars* that she had the wolf and pig as important symbols; that she was not only the ruler of heaven but also the ruler of the wind, now-a-days called the old wind-woman (風婆). We learn that the red god was god of the farmers, that he had serpents and worms as symbols. That the old god of heaven must have been the first and the greatest of them all can be seen by the name: Ever-First, and also from the fact that he has the tiger, the Chinese king of beasts, as his

* Her name is according to her position Kung-kung (共工) or K'uei-hsing (魁星). She adopted some of the functions and symbols which belonged to the principal god of Ch'in-shi-hwang.

animal. In the houses, the well (井) was dedicated to the god-mother, the furnace to the red god, the window (戶) to the father, and the door to the wife of the red god. The four gods have the following places as their special domain:—The god-mother has the mountains (山); the red god, the marsh (澤); the old god of heaven has the forest (林); and the moon-goddess, the river (川). All this was however later partially changed: first when the son of heaven under Emperor Wu, gained the power and then again when the red god became lord of heaven in 32 B. C.

(To be Continued.)

Organizing for Scientific Research in China

CHARLES S. GIBBS

WHAT China needs to-day more than anything else is men who can build where there are no buildings; organize where there is no organization; develop where there has been no development.

The cry of China is for leaders—leaders who are above the average—men who can start something new and keep it going. This need has come in less than a quarter of a century. Great institutions with resources, equipment and organization undreamed of by our fathers have been established in China as in other countries. We are told that we must co-operate. We are told that efficiency is increased by co-ordination and consolidation. Anyway the problem of organization is continually with us whether we welcome it or not. No laboratory is so small as to avoid it. No industrial plant or educational institution can get along without it. When a man acquires an assistant it comes to him. When the assistant becomes subordinated to the man higher up he faces an organization problem too, and his is the more difficult one because he lacks the authority to put his ideas into effect.

The danger in any organization of scientific research lies in the tendency to submerge the individuality of the worker. In such an organization we are not dealing with machines or apparatus alone. The unit of organization is a highly developed human mind. The product which the organization turns out is the result of the thought of an individual worker, and just so far as the organization inhibits or distracts these minds from their true course it is inefficient. On the other hand, the organization promotes efficiency so far as it tends to permit and stimulate originality and freedom of thought in the individual worker and at the same time coördinate and concentrate the activities of the several investigators on the particular problem in hand.

In considering means of attaining this end we must keep in mind the distinction between the methods of the factory efficiency engineer and those which must prevail in the research laboratory. In the factory the road to efficiency leads through system, routine, supervision, co-ordination of men and machines, office records and elimination of unnecessary motions. In the research laboratory efficiency is obtained by reducing supervision to the lowest point compatible with the ability of the investigator; by removing him from the distractions of report writing and routine office work; by surrounding him with an atmosphere conducive to study and meditation; by providing him with the special equipment necessary to the solution of his problem and if there are several investigators, to unite them by a spirit of coöperation into a compact body working together on a single group of problems.

However in building the organization on the individual worker it should be borne in mind that there are at least two kinds of scientific investigators, the leaders and the followers. The leaders are the exceptional men, with imagination, who have the faculty of grasping the significance of phenomena that to the ordinary worker seems trivial or incomprehensible, and who, by a series of brilliantly planned experiments, push back a little further the wall of darkness that limits human knowledge. A man of this type should be given considerable leeway in the selection of problems and in the methods of solving them. On the other hand, there is another group of scientists to which most men belong, who have no special ability. Unless they are specially trained for certain tasks, they are apt to flit from one unfinished project to another and accomplish little beyond their own amusement. These men require direction and should not under any circumstances be overburdened with many unsolved problems. Investigators of this type depend for their progress on industry, perserverance, and logical development of a particular problem rather than upon some sudden, brilliant discovery.

One may ask, what problems shall we investigate in China? There are many scientific problems peculiar to China which need to be solved. And some of them, like the problem of sanitation, stand in the way of progress and development. But the wise scientist knows better than to offer advice in a casual manner, because the history of science in the past teaches that the great discoveries of the future cannot be foretold. Discoveries, which to the ordinary layman are the creation of a single master mind, are the natural sequences of a series of investigations. They are not isolated points, but the apexes of pyramids rising above the horizon of ordinary achievements. Most of these investigations were undertaken with little hope that their application would be of any direct benefit to humanity. For instance the X-ray

is an incidental result in a series of experiments to determine the atomic weight of thallium.^h Now the public knows something of the value of X-rays, but it cares very little about the atomic weight of thallium. The first vaccine was accidentally made during a study of the nature of chicken cholera. Naturally everybody is interested in vaccines, while only a few know or care very much about chicken cholera. An investigator must be able to recognize a good thing when he sees it or it will be lost.

Although the results of research are of no immediate value unless they can be tried out in a practical way, yet the research specialist is not always in a position to do this. He sometimes lacks the necessary equipment to carry his problem to the applied stage, and for this reason many valuable results are overlooked, and forgotten. Accidents of this kind are not necessarily due to the lack of foresight in the beginning because it is often impossible to even surmise where a problem will lead when under investigation.

*If Mendel, instead of being a monk buried in a medieval monastery, had been a part of a modern research organization with access to a well-stocked farm, the basic law which he discovered would not have been buried for years, but would have been put into practice at once to the great advancement of plant and animal breeding. The equipment needed by a research specialist may be a packing house, a factory, a farm, a water system, or a hospital. The efficiency of investigation would be greatly increased if definite provision could be made for carrying the work to completion without delay. While in some cases it is real economy to encourage an investigator to turn to new problems of basic nature, because the one that he has been working on has gotten beyond him by leading into some other highly specialized profession, or requires expensive equipment that would not be practical for him to buy, yet the man who develops new principles is the one best fitted by interest and knowledge of the subject to apply them. Real efficiency is obtained in research when an investigation can go direct from the laboratory to the demonstration stage, with sufficient control retained by the laboratory to insure the use of correct methods. Efficiency of this type can come only through organization and co-operation of the parts of one institution or of several institutions working harmoniously together for the common good.

Many processes which work well in the laboratory develop defects when tried on a large scale. This means that the process is impractical and will not work on a large scale or that it has not been properly adapted to the new conditions. Unfortunately many new methods of real value have never gotten beyond the experimental stage because there was no one with sufficient interest or technical knowledge to adapt the new

process to practical use. Here is another great economic loss which can be overcome by proper organization.

The technical journal is published to bridge this gap between the experimental and demonstration stages. Unfortunately the scientific journal has not been a great success. Manufacturers, agriculturists and others are not inclined to try out experiments published in the magazines even though the articles read well and the results appear most promising. The inertia of public opinion can not be changed very easily. Hence the medical profession, accustomed as it is to rapid advance, can not always be reached by the printed word alone. New developments in agricultural science permeate very slowly through the journals, bulletins, etc., to the farms.

The practical man is afraid of his own limitations. He has had no experience in research and demonstration. Some way he feels that he is not sufficiently familiar with the new process to select the most valuable results or to avoid mistakes and failures. It may arouse his curiosity; he may even try it in a half-hearted way. But he knows what to expect from the established practise and to his mind that is best after all.

On the other hand the contact between the investigator and the literature must necessarily be a close one. Nothing is more essential to efficiency in research than ready access to a first class library. The research specialist should know what others are doing, especially in regard to the problem that he is working on. Many times an investigator will get a hint from another man working on an entirely different problem as to the way out of his own difficulty. The library should not in any way be controlled by the laboratory. Its contact should be through the director. The library should be so organized that the periodicals and books are available promptly and the library staff should be in a position to be of real assistance in searching the literature.

In order to make new discoveries and bring them to practical use three institutions have been developed within recent years; namely, the industrial research laboratory, the agricultural experiment station, and the medical research laboratory. All three of these organizations are fairly close to the practical work going on in the factory, on the farm, or in the hospital. In the industrial laboratory promising experiments are first run through a miniature factory test and finally through a full scale factory operation and the results carefully checked against those of the old system. In agricultural and medical work the same course is frequently followed, although the analogy may not be so evident at a glance. The agriculturist has his pots and experimental plots, his laboratory animals and stock farm. The distance between the research laboratory and the wards is never great in a well organized hospital,

while the spirit of co-operation between practising physicians and research specialists should be amiable.

In China medical research has been made possible through the Rockefeller Foundation. As yet agricultural and industrial research has not been developed to any great extent. Of course it is impossible to maintain an agricultural experiment station in China the same as they are equipped and manned in America. Adequate government aid is impossible in a country where there is no stable form of government and it will be a long time before missionary societies develop this type of work. Since the principal industries of China are founded on agriculture, it may be possible to develop agricultural industrial stations to stand between industrialists on the one hand and the farmers on the other. The investigations of such a station ought to be beneficial to both farmers and manufacturers. The buyers or agents could be easily trained not only to buy more intelligently but also to educate the farmers to produce better crops and to raise better farm animals. Hence the organization of the agricultural industrial station would be simple, but by virtue of its position it ought to be able to accomplish in a practical way what many larger and more expensive plants have failed to do in America.

Of course it is understood that the expense of maintaining the station should fall upon the industrial establishments since they are bound to receive the most benefit from such an arrangement for some time. But by combining several interests in one station it will be possible to maintain a staff of experts at a very reasonable cost. In some instances a single investigator could be maintained by more than one industrial concern.

Concentrating the research work would save duplication of the more expensive pieces of apparatus. Apparatus is important in a research laboratory but it is not as important as some persons would have us believe. It should be borne in mind that the staff is the laboratory, not the building or the equipment which are frequently exhibited as examples of a great laboratory. Liebig is said to have done some of his best work in a kitchen; Pasteur, working in a dark basement, directed a great laboratory. After all the principle reason for establishing an agricultural industrial station and concentrating all research work of an agricultural industrial nature in it, is to make it important enough to attract research specialists who are big enough and interested enough to accomplish something worth while for agriculture and industry in China.

New Educational Ideals

FOR thirty-four years the China Christian Educational Association has been struggling upward. The reorganized Association of 1924 is beginning to reap the fruits of this long struggle. This was made evident in the recent meeting of the Advisory Council.

Expert and careful attention is being given to specific problems. There is now in active existence a Council on Elementary and Secondary Education and a Council of Higher Education. Then there are emerging councils on Religious Education and Adult and Extension Education. All of these Councils are looking for Executive Secretaries. The hopes of the first two, however, are better than those of the latter.

Two policies stood out in the recent meeting (1) The necessity of promoting the co-ordination of Christian education with the other activities of the Chinese Christian Church. (2) The co-ordination of Christian education with government education in China. Arrangements under way for the exchange of memberships on the committees of the Educational Association and the National Christian Council will help co-ordinate the work of education with the Church. In order to get closer to the Government the Educational Association has decided to apply for membership in the National Association for the Advancement of Education which heads up the most progressive work in the field of government education.

Promising emphasis is being laid on religious education. Dr. E. W. Wallace, Secretary of the China Christian Educational Association, said: "Nothing will more surely win for us the support of the Chinese Church, the missions, the schools and the colleges as the help that will assuredly follow from the appointment of a secretary of religious education." This was a comment on one of the most important recommendations adopted by the Advisory Council. The pressing need of religious educational workers was expressed in the following resolution: "We believe that for the special training of Bible teachers and leaders in religious education in middle schools and colleges, strong departments for this training should be developed in certain colleges and seminaries." It is encouraging to note the increasing emphasis on religious education.

The relation of mission to government schools received considerable attention, as did also the problem of rural improvement. Dr. W. T. T'ao, the Director of the National Association for the Advancement of Education, came before the Councils of the China Christian Educational Association, particularly to make an eloquent and forceful plea on behalf of his organization for further interest and liaison between the workers in the twin fields of Christian and government education. President

T. H. Lee of Futan College, a second representative of Christian educators in outside institutions, as well as a Council member, spoke of the necessity for Christian schools which could really mould strong character, the element needed to save the China of to-day. Dean T. T. Lew, of Peking University, in an address before one of the sessions said: "Christian colleges and universities are an integral part of the Church, as they should be also an integral part of the nation." The Reverend K. T. Chung, of the National Christian Council, who led the devotions of the Advisory Council pled for the lame man of China, represented by her over three hundred millions of tillers of the soil, living at the gates of God's great out-of-doors and needing not so much silver and gold as the saving power of a Christian civilization. Dean Reisner, of Nanking University, followed with a report of the gathering enthusiasm in the Christian Church all over China, in the new village improvement movement, with its community centers in the Christian village schools. Four points for the promotion of this Christian rural school teacher-leader work were approved by the Council: Wuchang, Nanking, Kaifeng and Weihsien; a fifth is being organized in Chihli.

The problem of support of the China Christian Educational Association is still unsolved. During the past year a grant of M. \$9,692.64 was received from the Institute of Social and Religious Surveys in America. The increased work, however, means an increased budget. Permanency and continuancy in financial support of the Association are, therefore, imperatively needed.

The Challenge of the Government School Field

T. Z. KOO

I HAVE been asked by friends to put into writing the substance of an address, recently given, on the relation of the government school field to the student Christian movement of China.

With hesitation I have agreed to do so. My hesitancy is due largely to the fact that this address really represents only the initial stages of thought on a problem which is big enough to challenge the whole serious attention of Christian workers. My purpose in agreeing to publish this article is to stimulate further constructive thinking. The background for this article is my experience in student work in the Y. M. C. A.

Signs of the Times.

Those who are in touch with actual conditions in this country will probably have felt a turning towards matters of religion on the part of our thinking people. Evidences of such a movement are not lacking.

1. The rapid spread of the Tung Shan Shai (同善社), especially in our cities in North China, indicates that men's minds are looking for more permanent values than those in evidence in these precarious days in China. This Tung Shan Shai is really an eclectic attempt to gather together the good points of the four or five principal religions now in China including Christianity and link them together into one system. The founding of the International Moral Society (萬國道德會) in some of our cities also witnesses to the same fact.

2. The rise of the Chun Kung Hui (尊孔會—Respect Confucius Society) in South China and the revival of Buddhism in Chekiang and Kiangsu also show the turning of men's minds to religion. In both these cases, the aim is to clothe Confucianism and Buddhism in modern garb and to restate their principles and teachings in terms of modern language so that they will appeal to young men in this country. In this revival Buddhist people go so far as to imitate a great many features of Christian institutional work now commonly seen in China.

3. Temple worship, instead of being on the wane as many of us had thought, is actually increasing. More devotees are now found worshipping in temples than before. This is probably due, in large measure, to the unsettled condition of the country and the consequent uncertainty of life and property, and to the great earthquake in Japan. These things have sent many thousands hurrying to the temples to accumulate merit for themselves in the next world. The temple and not the Church is the religious center of the Chinese people.

4. The anti-religion movement started in 1922 is the first definite evidence that educated Chinese have consciously accepted the fact that religion is a force to be reckoned with in China. As far as the Christian Church is concerned, the anti-religion movement is the first recognition she has received from the educated classes of China that the Christian religion is a force which can no longer be treated with indifference.

5. The Bible class enrolment in our different cities, whether in the church or in the Y. M. C. A., has shown steady growth. Most of the classes conducted by the Y. M. C. A. are among government school students and interest in religion in that field is shown by the large numbers of students joining these classes.

6. Men both in and out of the Church are studying and thinking into religious questions. Especially have I noticed a tendency on the

part of our thinking men to search, in the indigenous literature of the country, for religious truth which will satisfy their religious craving. All these seem to me to point indisputably to the fact that the Chinese are gradually coming to see the place of religion in the development of their national life.

The Government School Field.

The majority of the thinking men in this country are, of course, to be found in the schools and colleges. Some of these thinkers are ex-students, many are teachers while large numbers are at present still students. We shall therefore do well to face frankly the situation we find in our educational institutions in the matter of religious work.

1. Although no reliable statistics are available in this country a rough estimate has been made of the number of schools at present in China. Beginning with the Christian school field we find there are 339 Christian middle schools and 17 Christian colleges in this country. Over against these, we find that there are about 1,096 government and private middle schools, and 107 government and private colleges. In point of numbers, therefore, the government and private schools far outnumber similar schools under Christian auspices.

2. Another important factor which we have to bear in mind is that the development of Christian schools is probably nearing the summit of our resources, especially in a financial way. On the other hand development in the government and private school field has not yet begun to tap the immense resources available under normal conditions.

3. In visiting students in both our Christian and government schools I have generally found that students in Christian schools are more absorbed in their studies while students in government schools are more given to thought. This especially becomes noticeable when you gather together groups of students from both fields in our summer conferences. The whole student field at present is a big question mark.

4. In general, we find in government and private schools a door reluctantly half-open to Christian workers. We are not doing very much to keep this door open: nor is any very determined attempt being made to close this door against us. I have sometimes wondered how long we shall tempt providence by thus playing with this opportunity.

5. We ought also to face squarely the fact that as far as we can judge of the tendency in government education it is one of separation between education and religion. If there is any partiality on the part of government educators on this question it is a partiality against rather than for religion.

6. Of the 107 government colleges only eleven have an organized voluntary religious unit, while in the middle school field, out of 1,096 in-

stitutions, only five have a similar unit. It is also generally true that the churches in educational centers are quite out of touch with government schools.

The Challenge.

If the majority of our thinking people are to be found in our schools and if most of these schools are under government or private auspices in which only a merest fraction are at all under any influence from Christian organizations, and if we admit that the churches in general are out of touch with the government schools, then the situation is indeed serious. In my recent visit to India, I observed that Christianity in that country is still largely among the submerged classes. When you come to the educated classes the door is very definitely closed against them. Therefore, in spite of their 6,000,000 Christians the influence of Christianity in India is far inferior to the influence exerted in China by the half million Christians we have in this country. But we shall come to the same pass here if we do not at this moment unite among ourselves and make a real effort to capture the educated element of China. How can we do this? The following principles seem to me to be essential:

1. Christian workers must regard the student field as a common field. Its challenge is a common challenge to all the Christian forces in this country.
2. In approaching this field we must maintain a united front.
3. The most effective method of attack in this field is the voluntary method of religious work. No other method will be tolerated by the government school authorities.

The Student Christian Movement.

This leads me to emphasize the need of having a virile Student Christian Movement in China. Ever since the Federation Conference held in Peking in 1922, our Student Associations have come to have a very strong national consciousness. At their express desire the Student Y. W. C. A's. and Y. M. C. A's. of China asked their National Committees to appoint student commissions with the object of bringing this consciousness into the practical field of student work. As a result of the work of these commissions, the idea of a National Student Christian Movement was born. This movement should have for its ideal the creation of voluntary, autonomous Christian units in schools composed of students for work among students. These may include both men and women students of all denominations. This movement should have for its purpose (a) the creation of a living faith in a living God, (b) the development of a spirit of loyalty to Christ and (c) the in-

culcation of a spirit of service among our students. Its program may embody the promotion of voluntary religious activities among students, the application of Christian principles to life work guidance and the promotion of service activities especially along the lines of popular education and Christian citizenship training. A movement of this nature would be a means of projecting Christian work into government institutions. The local expression of this movement is, at present, through the Student Young Men's and Young Women's Christian Associations.

In the thinking of China last year two significant things took place. One was a rather lengthy debate on the conception of life which we ought to adopt for China. This controversy was carried on for about six months involving some thirty essays of over 250,000 characters. These essays were written by men like Dr. Hu Shih, Mr. Chang Chiun Mai, Mr. Liang Chih Chiao, Mr. Chen Tu Shiu, etc. The four principal lines taken in these essays were (a) that science is sufficient for all problems of life, (b) that economics is the only factor which determines man's conception of life, (c) that metaphysics should be the basis of man's conception of life and (d) that both science and metaphysics are involved in man's conception of life. Science is sufficient to solve the majority of the problems of a man's life especially those pertaining to his reason. But when you come to the realm of emotion there metaphysics must play a part. What was of tremendous significance to us in this debate is that no writer ever suggested that religion has a place in man's philosophy of life and no Christian thinker made any constructive contribution to this controversy. A debate of this kind carried on by such eminent scholars is bound to have a tremendous effect on the minds of students in our schools. The second thing worthy of notice here is the platform adopted by the Young China Association (少年中國協會) at their meeting in October. This platform contains nine articles. I shall refer only to one of them in which they definitely condemn the educational policy carried on by British and American mission schools on the ground that such education kills the national and racial spirit in the student. Liang Chi Chao in his history of Literature during the Manchu regime has the following to say regarding the Christian religion:—"The Christian religion is incompatible with the spirit of our people. Its influence therefore has been very slight. The first missionaries to reach China belonged to the Jesuits. They numbered among their converts such scholars of the Ming Dynasty as Hsu Kwang Chi, etc. When we reach the days of the Manchu Dynasty, we see that the influence of this society has dwindled. Furthermore, law-suits between Christians and other citizens became so frequent that our people greatly detested it. When Protestant Missions came to China, their

work was also affected by this feeling. But later this feeling gradually died down. In the meantime the power of the Christian religion in Europe is daily becoming less. The different denominations in China have a varied program which especially concentrates on education. But their educational work is on the whole conservative and without spirit. They took no share in the several new thought movements and indirectly have been an obstacle to these movements. The Christian propaganda in the Manchu days may be said to be unworthy of either condemnation or praise. If the Christian religion should remain on this level, it is bound to be eliminated." Should we allow such statements to be made without their being challenged by Christian thinkers? It is extremely timely for us to think in terms of a national Student Christian Movement which shall have for its objective the propagation of a Christian conception of life with a strong national consciousness expressing itself in a strong program of service. Unless such a force is actively functioning in the student field we can not hope to bring young China to the feet of Jesus Christ.

Elements Essential to the Success of this Movement.

If the Chinese Student Christian Movement is to have the same place in our educational institutions as it has in other countries the following developments seem to me to be essential:

1. In all our important educational centers a student Christian Union embracing all the Christian students in the schools and colleges in the city should be formed. The main purpose of such a union is to use the larger numbers of Christian students in our Christian schools to encourage the isolated groups of Christians in government institutions through creating a group consciousness by establishing some common aims and through undertaking a common Christian program. Such Unions are being formed already in cities like Peking, Canton, Shanghai, Tientsin, Changsha, etc.

2. In every city we need a city-wide staff of student workers furnished by all the Christian agencies. This staff should be responsible for the entire student work of the city. Hitherto the Y. M. C. A. has perhaps looked upon the student field as its own preserve, while a good many churches have taken the attitude that student work is not their business. We need to create in our Christian organizations the realization that the student field is the common field of all Christian agencies in China. I realize, of course, that this raises a very big question of co-operation, but if the will is there to do this work then problems of co-operation can be solved.

3. On the part of the Christian schools and colleges in China there must come a clearer conception of the place of the student Y. M. C. A.

and Y. W. C. A. in the religious life of their own institutions and the potentiality there is in them for projecting student Christian work into the government institutions. In some of our Christian institutions I find a very frank attitude that the Student Christian Association is not wanted. In still others it is tolerated but not welcomed. Fortunately, in many other schools, there is a real understanding of the Student Christian Association and its purposes. Under these circumstances, we find that this student religious organization is to be found in twelve of the seventeen Christian colleges and in 169 of the 339 Christian middle schools. We hope that this situation will improve radically and that there will grow up on the part of our Christian schools and colleges a consciousness that the Student Christian Movement in China must have its backbone in Christian institutions and its outreach in government institutions. Our Christian institutions must realise that their responsibility for the religious life of students does not end outside of their own campus. They have a definite contribution to make to the religious life of students in government institutions.

4. Another element essential to the success of the Student Christian Movement is the creation of student committees in our churches especially in those situated near educational institutions. This experiment has been carried on in Hangchow with marked success, and those who are interested in it will be able to get much valuable information from Rev. R. J. McMullen, Presbyterian Mission, Hangchow.

5. But the most important factor in the success of the Student Christian Movement is intelligent faculty co-operation. While it is true that we wish to encourage student initiative, student control, etc., we have to recognize the fact that there are many ups and downs in the religious life of young students. Without adult encouragement and intelligent guidance, voluntary religious work is bound to fail. Furthermore, in my experience of student work I find the problem before the student Y. M. C. A. is generally not the non-Christian student but the Christian student whose Christian life has become stagnant. Therefore unless we can get a group of men in our schools and colleges who will make it their mission to keep up the spiritual life of our Christian students we shall always find it difficult to have an effective voluntary religious unit in our institutions. The form of faculty co-operation which is most valued by students is not so much co-operation in organization or in finance but more in personal work in helping students to keep alive their spiritual life. This may take the form of personal work groups, religious retreats or leaders' Bible study groups, etc. Feeding the spiritual life of individual students is the most valuable contribution our Christian faculties can give to the Student Christian Movement.

In conclusion, I wish to say that, what we need in China from Christianity is not so much Christian education, Christian medical science, etc., but a New Life—a life founded in the immutable personality of God, nurtured in His divine love and expressed in unceasing service to our fellow men. This life will only come from contact with another life which has already found its rest in God. Too many of us who are engaged in educational work have little contact with students outside of the few hours in the class room. What is more serious is that I find many of our teachers in Christian schools and colleges do not feel that they are engaged in a Christian life calling. Therefore outside of their class room work they have no desire to enter into personal relationships with the students. I specially wish to plead for this contact because in my years in college it was not the teachers who taught me the longest who produced the most influence in my life. The man who produced the most lasting impression on my life was a professor who taught me only about two years. He dealt with me not only as a student but also as a young man facing life problems. Although this man is dead these many years yet his influence was a definite factor in my own life and in the lives of a few others whom I know. It seems to me therefore that the problem of religious work in colleges is not whether we shall make it compulsory or voluntary but that it shall be personal. If we can all bear this fact in our minds then we shall see a great spiritual force emanating from our Christian schools and colleges and permeating the government school field, bringing the love and spirit of Christ to a body of young men who otherwise would enter life with no religious convictions of any kind.

Idealism or Self Protection*

HAROLD BALME

THE Graduation Oration which was delivered at Glasgow University in November last by the Earl of Birkenhead, Lord Rector of the University, has aroused widespread attention and comment. Lord Birkenhead, as is probably known, has occupied a prominent position in the political life of Great Britain during recent years, and as Lord Chancellor, was one of the most influential Cabinet Ministers connected with Mr. Lloyd George's Coalition Ministry. It was not so much, however, the eminence of his position which drew attention to his speech, but rather the character of the address itself, which openly

* Being a Baccalaureate Address delivered to the students of Shantung Christian University on 15th January, 1924.

attacked the principle of Idealism in connection with the transaction of national affairs. The following extracts from the oration will serve to indicate the general tenor of the argument which Lord Birkenhead advanced:

"Idealism in national affairs is not only impracticable, but may easily degenerate into a deadly source of national peril."

"The motive of self-interest not only is, but must be and ought to be the mainspring of human conduct."

"The desire of self-advancement is the only adequate incentive for labour and achievement."

"The world continues to offer glittering prizes to those who have stout hearts and sharp swords."

These are strange words indeed to sound in our ears in days like the present, when the tragic figure of brute materialism is apparent on every hand, and when the clash of self-interested forces is producing hatred and suspicion and widespread misery in all parts of the world. Is this, after all, what the war was fought for? Is the domination of Might to be universally recognised as the only adequate force with which to control and develop human nature? Are we frankly to advocate a reversion to sheer jungle law—the survival of the fittest in its most blatant and naked form?

It seems but yesterday that we heard on all sides the call to Sacrifice; the war that was to end war; the new era of co-operation and brotherhood. Alas, a wave of disillusionment and reaction has come over the world since those days, and it is out of this reaction that such statements as those of Lord Birkenhead's are born. Let us therefore examine them with every care and consider the challenge which they present to us.

I. *The domination of Self-Interest.* In the first place we are probably all prepared to admit that the motive of self-interest has always been one of the most dominating forces in human life and conduct. The individualism of primitive man was an individualism which knew no higher law than that of self-interest, and the struggle which has taken place throughout the centuries, for the development of an ordered society and the cultivation of the common weal, has been a continuous record of battle against this menacing influence. Nor is it merely in things physical—the struggle for food and material possessions—that this contest has been carried on. Exactly the same scenes of conflict have been witnessed in the mental and spiritual development of the human race, and are only too visible to-day in the fight for social righteousness and international peace. Whence come wars and international hatreds? How do class jealousies and party passions arise? Why are the nations of Europe torn with dissension, and China a prey to internal disorder

and corruption? Is it not in every case the dominating force of self-interest that is to blame?

It is of little wonder, therefore, that the great men of every age, the philosophers and thinkers as well as the religious leaders, have recognised in the force of self-interest the implacable foe of human progress and happiness. We turn to the philosophy of Greece, and of what does it consist? It might almost be summarised in two great principles,—the first, "Know thyself," and the second, "Master thyself." We turn to the great minds of Ancient Rome, only to find that noble-souled Emperor, Marcus Aurelius, exclaiming: "Men exist for the sake of one another. Teach them, and bear with them"; whilst Epictetus, the lame slave "dear to the immortals," and afterwards one of the greatest of Roman philosophers, declares that no man is a slave whose mind is free, and that the true freeman is he who has fully conquered himself.

If such is true of the ancient philosophy of Europe, how much more is it so with the philosophy of Ancient China. What is the Confucian ethic, but a demand for the overcoming of self and a return to the principles of propriety (克己復禮). This prominent *motif* of self-mastery instead of self-interest rings out again and again through all the Confucian writings, as you so well know. Does the philosopher wish to shew the difference between the ideal man and the man of mean moral stature? It consists in the fact that whereas the one places first what is right, the mind of the latter is always centred on petty gain,—those gains which ever hinder the accomplishing of great purposes (君子以義爲上 君子喻於義 小人喻於利 見小利則大事不成). Does he wish to describe what true happiness consists of? It is not in riches that are secured by methods of unrighteousness; these are but unsubstantial, floating clouds; it consists in a life of complete simplicity, a diet of coarse rice and water, with one's elbow for one's pillow (飯疏食飲水曲肱而枕之 樂亦在其中矣 不義而富且貴於我如浮雲). Did Tzu-lu enquire as to Confucius' definition of a real man? The answer comes without hesitation in one of the most superb utterances which ever fell from the lips of the great sage, "The man who in presence of gain thinks of what is right; who in face of danger, is prepared to risk his own life; the man who never goes back on an old contract,—that is the real man." (見利思義見危授命久要不忘平生之言亦可以爲成人矣).

But it is not alone in the field of philosophy and ethics that the motive of self-interest has been combated. The whole history of communal interdependence, of social relations and of scientific development has demanded the abandonment of the policy of narrow self-interest. How could society have been formed at all unless men were prepared to sacrifice their individual gains and interests for the sake of the

greater good? In science, as you students are well aware, there was no wide-spread advance until the discoveries of the individual were placed at the service of one and all, and probably one of the main causes for the relatively slow progress of medical knowledge in China has been due to the failure to recognise and act upon this fundamental law.

II. But while it must be admitted that the motive of self-interest has existed from the beginnings of time, and is still to be reckoned with as one of the dominant factors in human conduct, there is another law of equal antiquity and power, which is also to be found amongst all races of men, and that is the law of self-sacrifice. Go back as far as we like in the records of history, back, even, to the story of the lower creation, and we are confronted with a force which is the very antithesis of self-interest, and which we find most perfectly displayed in the sacrificing love of a mother for her offspring. You wander in the country and meet a brood of chickens which some ruffian is attempting to kill with his stick. What happens? In an instant the mother bird has flown to the rescue and has stretched out her wings to protect them, and though the brute beat her to death, the love for her brood never fails. In her case, at least, there has been something even stronger than the motive of self-interest which Lord Birkenhead tells us must be and ought to be the mainspring of human conduct.

Or again we read, as we were reading but a short while ago, of the poor country woman found frozen to death on a pitiless winter's night, clad with the thinnest of rags, whilst by her side, warm and comfortable, was the chubby figure of her little child, snugly wrapped up in the mother's own garments? Again, the power of self-sacrificing love has triumphed even over that of self-interest. And every mother's son of us can supply similar evidence from our own life story.

Why then is it that with so great a power of self-sacrifice in the world, the motive of self-interest should still remain the menace to human society that it is to-day? Is not the answer found in the fact that self-sacrifice which stops anywhere short of the whole world will sooner or later degenerate into a form of self-protection, in itself essentially selfish? You will remember that St. Peter, when urging the Christians of his time to progress in their spiritual life, sketched out for them a kind of Ladder of Virtue which he bid them climb. To their faith, the basis of all spiritual life, they were to add virtue, to virtue knowledge, then self-restraint, patience, godliness and brotherly-kindness. But even that was not sufficient, for "love of the brethren" may easily become a form of mere group selfishness. To brotherly-kindness they were to add the love of all men before they could be called perfect and sincere followers of Jesus Christ.

The menace of to-day is not so much out-and-out self-interest as it is that form of limited charity which excuses itself under the name of self-protection, and which is the cause of group hatreds all the world over. The love which expresses itself in genuine self-sacrifice within its own circle is only too apt to reveal to the outer world unlovely qualities of suspicion and jealousy and hate which are the very negation of the principles inculcated within the group. And even where such violent sentiments are excluded, there is only too often an attitude of unconcern towards those who are without, which expresses itself at best in a cold, exact justice. Confucius, great teacher as he was, did not rise much beyond this exact justice, any more than did the Jewish writers and the great law-giver of the Pentateuch;* it was only in the revelation of God in Jesus Christ that a new force was made manifest in the world before which even the principle of self-interest must give place.

There is not a war of recent times, however violent, nor a class struggle or religious controversy, however bitter, which has not been excused on grounds of self-protection, whether it be protection of country, of class, or of creed. But self-protection, as Edith Cavell said of patriotism, is not enough, and if China is to be saved to-day, it can only be by virtue of a new power which will burst through all barriers of group or nationality, and express itself in a form of sacrifice and service as wide as the bounds of human life itself.

III. When we look for signs of this higher principle of world-wide altruism, we find but few traces of it outside of the teaching of Jesus Christ, just as it is in Him alone that we find the source of power which alone can make such a principle operative. The Confucian school of philosophers did not go far beyond the principle of self-mastery and universal justice, though it is claimed for Mo Tzu that he, at least, was a true apostle of altruism. It will be remembered how Mencius contrasts Mo Tzu's willingness to suffer for the sake of mankind with the selfish attitude expressed by Yang-tsu, in the striking paragraph—"Yang Tzu was 'Every man for himself,' and would not have plucked out a hair for the sake of the world, but Mo Tzu loved all men, and to benefit mankind would have rubbed his body smooth, from crown to heel." (楊子取爲我拔一毛而利天下不爲也 墨子兼愛摩頂放踵利天下爲之). Possibly it is for this very reason that Chinese scholars and patriots of to-day are turning to the writings of Mo Tzu as never before.

* Compare Confucius 以直報怨以德報德, or the Mosaic "An eye for an eye, and a tooth for a tooth," with Jesus Christ's message "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you."

But it is in the realm of religion, and not of philosophy, that the principle of self-sacrifice for the sake of a world is to be found, and that religion, the religion of Jesus Christ. The note which He struck throughout all His teaching is so clear and insistent that none can mistake its import. Do men advocate the principle of self-interest? The answer of Jesus Christ is "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven." "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

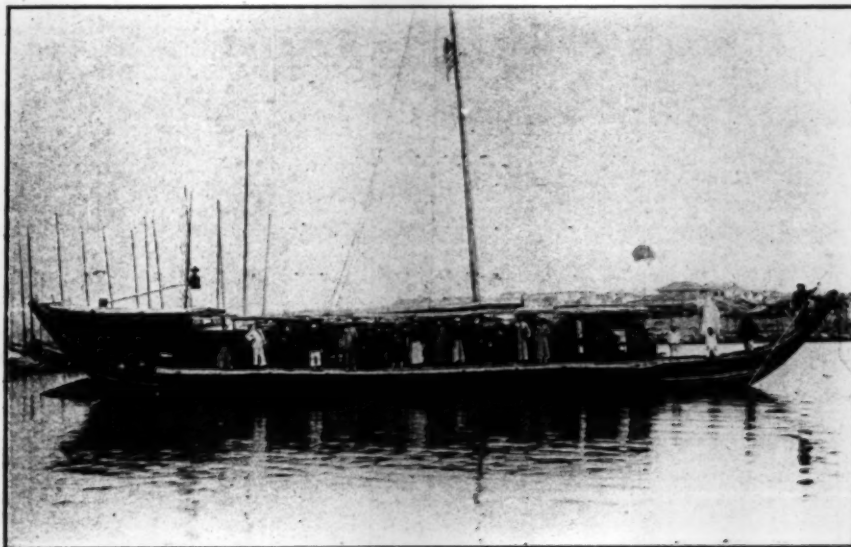
Do men urge a policy of self-protection, whether of the individual or the group? The answer of Jesus Christ is that "whosoever shall save his life, shall lose it; but whosoever shall lose his life, for My sake and the Gospel's, the same shall save it."

And as with His teaching, so with His call to men. It was to a life of cross-bearing that he summoned his followers; to journeyings with One Who had not where to lay His head; to a crusade in which the man who looked back, after putting his hand to the plough, was to be adjudged unworthy of the Kingdom of Heaven. It was a hard road and a narrow one that He has bid us tread, a road at the end of which we see not a glittering prize but a crown of thorns and a rough cross of wood. But it is on that road, and in the sign of that cross, that victory—the victory which not only overcometh, but saveth the world—shall come. And by His own death and sacrifice He summons you men to-day if you want to save and help your country. This is the call which Paul of Tarsus heard and obeyed, until the day came when he could declare with truth, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

In the city of London there stands a noted cathedral, to which hundreds of visitors wend their way every year. Most of those who go stop and pause at a monument of one of England's heroes, a man almost as well known in China as in England, Major General Charles George Gordon. He was a man of stout heart and sharp sword, but the world held but few glittering prizes for him, and it is not for the sake of any honour that he won that pilgrims visit his memorial to-day. It is because his whole career expressed an ideal of service to his God and of life-giving devotion to his fellows. And on his memorial there is written one of the most perfect epitaphs ever yet written of any man:—

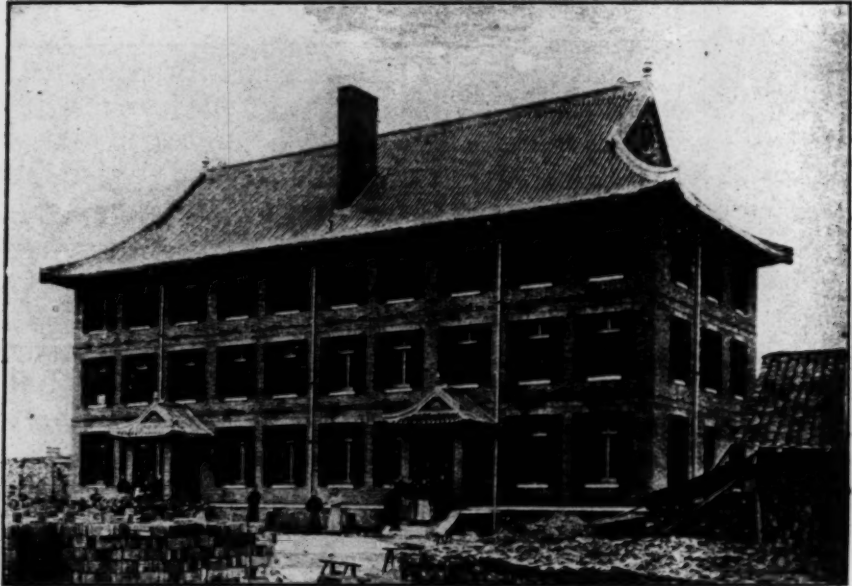


MR. H SIAO YÜ CHANG SPEAKING TO THREE YOUNG MEN IN THE CABIN OF A
BIOLA GOSPEL BOAT



A BIOLA GOSPEL BOAT

HUNAN BIBLE INSTITUTE



A DORMITORY



THE REV. WALTER T. STEVEN SENDING SCRIPTURES AND TRACTS DOWN TO A GOSPEL BOAT

HUNAN BIBLE INSTITUTE

Major General Charles George Gordon, C.B.

Who, at all times and everywhere,
Gave his strength to the weak,
His substance to the poor,
His sympathy to the suffering,
His heart to God.

Shall we follow the path of the world, and strive for its glittering prizes? Or shall we too follow the Way of the Cross, and lose our lives for the sake of the Higher Idealism?

Anglicans Move Forward

TEN Bishops, thirty-two clerical and sixteen lay delegates, attended the meeting of the General Synod of the Chung Hua Sheng Kung Hui held in Canton, March 16-24, 1924. All dioceses in China were represented. Three Bishops from overseas and an English priest working among the Chinese in Tokyo, Japan, were also present.

The Rev. F. L. Hawks Pott D.D. was elected Chairman of the House of Delegates, and the Rev. S. H. Littell of Hankow, Secretary. The Right Rev. F. R. Graves D.D., of Shanghai, was elected Chairman of the House of Bishops and Rt. Rev. F. L. Norris D.D., of North China, Secretary.

Much time was spent on the revision of the canons. This work aimed to meet the demands of practical problems now facing the Church. A canon permitting women to be elected as delegates to the General Synod was presented and adopted. Another canon adopted recognized the Chairman of the House of Bishops as the representative of the Chung Hua Sheng Kung Hui in all matters involving communication with the authorities of other churches. This step places the Chairman of the House of Bishops in China in the same position as the Presiding Bishop in the United States.

Two matters of general interest received attention. (1) The home mission work of the Chung Hua Sheng Kung Hui, and (2) Relationships with union congregations.

The work of the Shensi Mission has grown so fast that the assessment made at the last synod does not meet present needs. After considerable discussion, therefore, and with promise of help from the oversea's Bishops and the Women's Missionary Service League, the assessment was raised from Mex. \$7,000 to Mex. \$10,000 a year. This discussion and action aroused considerable enthusiasm. The Board of

Missions asked the synod to set Shensi apart as a missionary diocese. This was done. It is furthermore hoped that by the next synod the Shensi diocese will have a Chinese Bishop.

The Standing Committee on Unity in its report had one section entitled "The Pastoral Care of Union Congregations." It was pointed out that work among soldiers and in Union Educational Associations, as well as "Union" Churches, involves the meeting together of members of several different communions. These "Union Congregations" are likely to persist and to increase in China "until and unless we can reach a higher unity." Such "Union Congregations" were recognized as "perhaps a suitable way of meeting the present difficulties that arise inevitably from our unhappy divisions." It was recognized, therefore, that the welfare of the Chung Hua Sheng Kung Hui and of the individual Christians concerned requires that this organization be officially represented in "Union Congregations" as occasion may offer. Such form of co-operation would help save these "Union Congregations" from the "perils of isolation." On recommendation, therefore, a special committee was appointed to consider the problem involved. This committee in reporting said that "Since no negotiations have arisen between the Chung Hua Sheng Kung Hui and Union Churches concerning permanent relations" it did not feel the time appropriate to offer any suggestions on the general principles of Union Church life. But a number of resolutions were presented which, in addition to giving valuable advice to the members of the Chung Hua Sheng Kung Hui, contained the following significant suggestions:—

That members of the Chung Hua Sheng Kung Hui be encouraged to attend ministrations in Union or other Churches in places where they cannot attend their own "provided there is nothing in the doctrine of the Churches distinctively contrary to the teaching of our own communion." Such Church members are to receive from their clergy letters of commendation to the pastor of the Union or other Church they wish to attend. Similarly such Union or other Church would give a letter to the clergy of the Chung Hua Sheng Kung Hui when desirable.

Furthermore, the clergy of the Chung Hua Sheng Kung Hui are to be allowed, "under special circumstances, and subject to the permission of the Diocesan Bishop, to minister to Union Congregations." This, of course, is to be done "under arrangements providing that the ministry of the Word and of the Two Sacraments and the conduct of worship are consistent with Lambeth principles and also suitable to the needs of the congregation." Furthermore, the Bishop of the diocese where the Union Church is situated shall make special efforts to establish friendly relations between himself, his clergy and the pastor of such Union Church. These suggestions are not only forward looking, they register a step forward.

The Church in China Begins to be Chinese

Some Thoughts Suggested by the Second Meeting of the N.C.C.

A. WAYFARER

A CHRISTIAN Chinese was recently asked, "What does 'indigenous' mean?" Being something of a cynic he replied, "In the mind of some Chinese leaders it means, 'The Church in China Chinese in everything except the salary.'" He hit one nail on the head, albeit with a somewhat slanting blow. For nearly everything about the Church in China could become Chinese quicker than the burden of its financial support. There's the rub! Some think we have yet to save the Chinese Church from the generosity of its Western friends. Some Westerners think the Church in China will be Sinified when the Chinese can safely work the Western way of presenting Christ and being Christians, and provide the wherewithal—most of the persons and all of the pence—to do it. A *small* corner only need be reserved for the Western worker. "But," they say with a sound suspiciously like a sigh of relief, "that day is, I fear, far distant." Some indeed are not sure that the Oriental can ever be as successful a Christian as the Occidental. God made the Occidental to be a Christian. But it takes God and the Occidental to make an Oriental Christian. One wonders what would happen if all Occidentals left China for an extended furlough and let God and the Chinese Christians work together awhile? Would God have an easier task?

WHERE THE CHRISTIAN MOVEMENT DOES NOT FIT

The economic standards of Christian work so far set up are mostly well out of reach of the Chinese Christian. Most Chinese Christians are living in the First Century: their Western brothers, some of their Chinese brothers and much of Christian work is in the Twentieth Century. So we have diverging pulls. One urges us back to First Century methods—unpaid preachers and isolated independence—and the other calls for the setting up of the latest schemes known to the hustling Twentieth Century in China's First Century countryside. And we are puzzled. Even imagination fails to step over the gap. Again out of dire necessity the early missionaries built up a Church isolated from Chinese society and largely foreign. It was a growth within but not of China. They tried to cover the Oriental soul with the Occidental religious habit. Not a few Chinese have grown into the habit: others are discarding it. Some are used to a foreignized Church: to them it is the true Church.

Others see the difficulty but yield to spiritual inertia when seeking a way out. But the Church in China cannot achieve spiritual independence and go on unchanged. One does not envy the Chinese Church its experience in this conflict of economic levels, ancient and modern civilizations and Eastern and Western spiritual cultures. They are wedges splitting up the life of China. No one can foretell the issue. But the Chinese Christian must find spiritual freedom. Indeed he will not be a real Christian until he is free!

Yet the Christian life is planted in China, and Chinese Christians are moving forward. They are *choosing the direction* in which they propose to go. Some of them are breaking through the fences between the Church and Chinese life. They see the road to freedom and have the will to be free! They will probably arrive *somewhere* with a mixture of First and Twentieth Century methods. But they will find the Golden Mean—is not that their national genius?—hidden in this hodge podge of civilizations and standards.

The sessions of the recent meeting of the National Christian Council (May, 1924) revealed some signs that the Church in China is slowly but surely becoming Chinese. It was an interesting study in the evolution of a world-wide Christianity.

To begin with it was a meeting of members of the Church in China. It is true that of the one hundred present about half were Occidentals. But no time was spent in discussing the strength of the missionary force. Its help is taken for granted! The Westerners are part of the Christian Movement in China. They are not thought of as representatives of Western Christianity but as workers in the Church in China. No one offered advice to Western Churches on the number of missionaries yet to come. Such advice from the *Chinese Church* is, however, still needed. The language was bilingual. But the life of the conference showed most in the Chinese speeches. Many of the Chinese delegates gave their speeches in two tongues.

LEADERS WHO LEAD

There was little talk either about Chinese leaders. It was not needed. The Chinese led. Two-thirds of the speakers on the program were Chinese. While half of the membership of the Council is Western much more than half of the task of presenting the work of the year was done by Chinese members. Likewise the Chinese members responded in the discussion with quick and living contributions. This is a sign of growing indigenoussness, much more significant than the source of the salaries. Some of the programs displayed Western voluminousness. But there was evident a need and a searching for simpler programs. First

Century China cannot manipulate Twentieth Century programs. It is true that most Committees presented elaborate budgets: many secretaries were called for. How many such budgets and calls have sunk into oblivion these last ten years or so! Did they fail because they did not fit?

Both Chinese and Western members of the Council sensed the fact that the problem of Christianity in China is a *Chinese* problem. For that reason Westerners tend to talk less. And real leaders do not spout about leadership! They lead. Chinese contributions in thinking stood out in this meeting. In spite of its handicaps the Church in China is becoming Chinese.

THE BURDEN OF THE WESTERN CHURCH IN CHINA

There was little talk either of the self-consciousness of the Church. It was self-evident! It is true that there is a lack of national Christian consciousness. But the Chinese Church is getting hold of its muscles. The power of the 6,000 churches and 9,000 preaching centres with schools and hospitals when used in mass formation was dwelt on as indicating what the Christian Church might do with regards to such a testy task as the opium traffic. This Christian constituency of about 1,000,000 could move China if it moved together. This vision of the potentiality of the Chinese Church loomed up above thoughts of the difficulties created by Western generosity and standards. There is a growing group of Chinese Christians who refuse to let these difficulties chill their ardor. They are not stopping to settle all the questions involved. If they cannot lift the burden the Western churches have made for them they will find and bear others, more suited to their strength and spirit. They feel called to make China Christlike and the Church Chinese. They feel more—the urge of making China and the Church in China Christlike. There are no boundaries to their spiritual aspirations. They talked little of themselves but much of the work. The Church in China is becoming Chinese in that Chinese Christians are losing themselves in Christian tasks. Theirs is no longer a borrowed vision.

THE REBIRTH OF A SOUL

The Chinese Church, at least that part which appears in the National Christian Council, is not waiting to be told what to say and do. Its days of silent acquiescence are past. The Chinese have experienced Christ for themselves. They are speaking for themselves. They see that the Christian Message is one and universal. The theme may be more fully learnt; but not improved. But a full rendering of the theme demands an orchestra made up of more than one kind of instrument. The

Western denominational harp of a hundred strings is not for them. Through the instrument of their own free soul, the Chinese Christians, will play their part. This they are learning how to do. They are becoming articulate. The number of those who feel free enough to speak is small. But year by year a larger number win to freedom of utterance. China's soul, that soul that made the lute, and captured and recorded in picture and pottery the message of nature, has heard the keynote of Christ's call. The instrument is now being retuned. China is moving to a real and full renaissance,—the rebirth of her soul under the touch of God.

THE NEW STORY

The Chinese mind is slowly bursting the shackles that have prevented the digging out and using of earth's hidden treasures. The Chinese Christian mind, likewise, is sharing in the renewed realization of the treasures buried in China's spiritual past. In the light of the Gospel China's spiritual treasures are gleaming with new colors. So Chinese Christians are trying to measure what they already have and what they yet lack. All the good in their past is from God. To this they seek to add the richer gift in Christ, and to build therewith and thereon a new and better China. Under the stimulation of Christ's life they are rediscovering their best. They show a live impulse to put their renewed and remade message into literature. This has brought to the birth, with the help of the China Christian Literature Council, a Chinese Literature Association. The organization of this new society was one of the announcements of this annual meeting. Its full significance was not seen. This new Chinese society will, to amplify the words of one of its advisors, produce literature *Chinese in spirit and source as well as in form*. A number of Western Christians have been invited to become advisory members. The early Buddhist Missionaries to China produced an apologetic that is still an 'honored classic.' Their *Sutra of Forty-two Sayings* was "cast in a Confucian mold." Has not the time been long overdue for such a classic message of the Christian faith? But at last the Chinese Christian mind is preparing to give the Christian Message in terms of Chinese experience. The Christian Message in China is losing its Western provincialism. Its universality is becoming more apparent. This movement towards literary self-expression is another sign that the Church in China is beginning to be Chinese.

RELIGION AS CHINA UNDERSTANDS IT

Chinese interests and moods are also finding fuller expression. The interest of Chinese Christians seems to centre on what the Church can do

in rural and political life, and in the retreats. While the Chinese have not always given the farmer full social recognition in practise, yet in their thinking, they have admitted his significance to society. The move to improve and build up rural life is stirring Chinese imagination. They understand it. It is possible to get a hearing for this subject at any time and anywhere. Its very bigness is a challenge. One reason why the industrial program gains ground more slowly among the pastors is that it is presented mainly as a city problem. The mass of the Christians are rural-minded not urban-minded. Furthermore they do not sense so readily the necessity of raising the economic standard of factory workers as they do the need to help the farmers. Modern industrial problems are as yet only on the fringe of their attention. This interest in rural improvement shows that Chinese Christian interest and effort is away from the concentrated work built up around the Western Christian to the great life of China at large. The aim of the Church in China is becoming nation-wide. For this reason also there is keen interest in the work the Christian Church can do in reforming internal political life and bringing about satisfactory international relationships, the sense of need in this gathering of Christian planning seemed to be most vivid in relation to international issues. Here as elsewhere the question is not, "What has the Church to say?", but, "What can the Church do?" "To begin to do, is to achieve knowledge," said Wang Yang Ming. To begin to do the will of God is to achieve knowledge of God.

About fifty retreats were held during the last year. As far as the National Christian Movement is concerned they are something new. But the live interest they have aroused is not due to their recency. Indeed their main features are not new. They attract and satisfy because they are in essence Chinese. Many Chinese Christian leaders feel that the pace set by their Western colleagues is too fast. Furthermore the distractions of present day unrest in China have worked against their spiritual poise. The retreats, simple gatherings of small numbers, provided retirement. In them the pace became more nearly normal. Sufficient time was found to gain spiritual self-control. There is no question that the Western Christian often rushes too fast for the Chinese. His spirit and that of his Chinese colleagues becomes fagged and ragged. He tries to keep up with all his thoughts. His Chinese colleagues wish to take time to collect their thoughts and select those worth keeping up with. Then the periods of quiet and meditation, which marked these retreats, are elements of Chinese religious psychology. The retreats thus provided a Chinese way of being religious. They mark real advance in making the spiritual experience of the Christian in China really Chinese. Anent these retreats one Westerner remarked,

"Would not this type of religious experience appeal to Buddhists as showing that Christianity desires to use every good method to reach spiritual reality?" The preacher and the pulpit still puzzle the Chinese. But retreats are understandable. Retirement, quiet and meditation are ways of being religious that China knows. It is not all they need. The time spent in thus gaining spiritual poise may mean less lengthy programs. But it will mean programs better carried out. It is a way of giving God a chance..

CHINESE CHRISTIAN NATIONALISTS

By way of additional point may be added that fact that the Chinese Church is becoming more Chinese in the way attention is being directed to doing Christian work in China in a Chinese way. They are beginning to look away from foreign support, in spite of the Chinese cynic quoted in the beginning of this article. There is more talk than formerly of doing things on a scale that fits Chinese life and strength. Some programs are being halted while this is being found out. But the Popular Education Movement, an attack upon illiteracy, and the Opium Movement, are moving towards doing things simply and without calling for large sums of money. The Chinese in the United States have objected to raising foreign funds to fight opium. The advisability of calling on foreign funds to fight this moral evil is also being questioned in China. In both these campaigns, a call for active participation rather than contributions is being sounded. The Westerner has in too many cases taught the Church in China that the first thing to do along any line is to raise money. He has tended to pile up overhead expenses also. This is the chief item in the burden before the Church. There are signs of simpler ways of doing things which are encouraging. Christian tasks are being weighed not by the amount of foreign money that can be spent on them but by the number of Chinese who can be induced to help. Such movements tend to depend more on the Chinese willingness to co-operate, when they understand what is wanted. Quite definitely also the bearing of Western Christian aims upon Christianity in China is being left in the rear. Ready made solutions from the West are being deported. Chinese problems must be met by Chinese solutions. The Chinese Christian nationalist is also in evidence. Men like Mr. S. T. Wen, of Nanking, one of the negotiators of the Lincheng affair, are pleading that the Church prepare and give a definite message on such social difficulties as opium, political evil, famine, plague. The voice of the Church must be heard in the big affairs of Chinese life. Less attention is being paid to Japan's misdeeds—though these are quite frankly discussed in the open—and much more to the place of the Church in healing the open wounds between the two countries.

There is a Chinese Christian spirit. There is a Chinese Christian outlook. The Chinese Christian is thinking in Chinese terms, discovering Chinese ways of expressing his spiritual life and facing Chinese problems. Of course many Chinese Christians are droning along as usual. Such continue to look up to their spiritual father from the West to determine and supply what pap and pep they need. But such are not the real Chinese Christians. They are uncomplimentary fruits of Occidental effort. The live Christians are such men as one meets in the National Christian Council. And there are many more like them throughout the scattered Church. They are not all educated abroad either, nor do they all talk English. The Church in China really begins to be Chinese.

The Significance of the National Christian Council to the Chinese Church

T. C. CHAO

THE second Annual Meeting of the National Christian Council (May, 1924) is like a picture, which, looked at too closely, presents nothing more than a conglomeration of dull and brilliant colors haphazardly thrown together. The slow-moving character of the general sessions, with speeches that merely scratched the surface of things, and the rapid way in which the Business Committee conducted its meetings, offered one who attended both of these assemblies a contrast which was significant indeed. But if one gets the right perspective of this picture, he can see how tremendous was the impact of the National Christian Council, through this Annual Meeting, upon the Chinese Church. The confusion of colors begins to give forth meaningful interpretations. From the diversity of light and shade unity emerges. The problems confronting the Church are many, and all are insistent in their demand for solution, but the answers suggested to them, including the emphases on these suggestions, seem to be rather vague and indefinite. This is largely due, no doubt, to the vastness of the problems. Naturally there comes to some minds the questions: "Where are we,"? "What can we accomplish in the face of so many tasks?" In some such manner, the Chinese delegate, who looked to the Council for help in his local problems and tasks, began to feel that before the Council could render him the needed assistance, he must first exert his limited intelligence to define its policies and then stir up those whom he represented to bear a part, indeed a small part, of the financial responsibilities.

There are some things, however, that are very significant to the Chinese mind. In the first place, the Chinese church, up to the end of March (1924), the end of the Council's fiscal year, had not paid in more than three dollars for its vast tasks. And up to the present not more than Mex. \$3,000, less than one-third of the amount expected of us, has flowed into the Council's treasury. There are reasons for this state of affairs, of course. People still think that the Council is a Shanghai affair which has nothing to do with the local problems which the churches are facing. And then the "Ten Thousand (Dollar) Task" was brought to the notice of the churches only three or four months before the Annual Meeting. This does not seem to be sufficient time for people to guess the riddle—at least for those who are too lazy, too ignorant, or too tired of circular letters and printed matter, to read literature both within and without the China for Christ Bulletin. An intelligent "Y" secretary, who met me on a busy Shanghai street about a month before this Annual Meeting, asked me: "Say, what is this 'Ten Thousand (Dollar) Task' business"? And in the second place, all the members of the Council, who have understood—at least seemingly so—the great work of the Council, have begun to feel a strong love for it, and therefore have begun to require a larger amount of information concerning its activities. All the denominational groups represented at the Annual Meeting were anxious to carry the Council back with them and to devise ways and means of keeping in close touch with nation-wide Christian progress.

This common desire was the cause, as far as I can see, of the fine spirit of the Annual Meeting. After one of the meetings, one of the foreign brethren exclaimed, "Fine, fine"! So it was. Thus the Council is succeeding in its main business, which is to create, (1) a sense of spiritual unity within the Church in China, and (2) develop that national Christian consciousness which is so essential to the growing life of the Church in her attempts to witness to Christ. Denominationalism simply did not make itself felt during the week, May 13th to May 20th.

The name "National Christian Council" may easily be misconstrued, for the structure as well as the functions of the Council are essentially international and adventurous. This explains the international emphasis given to it by Dr. H. Balme, now Ex. Vice-Chairman of the Council, in his address delivered at the Union Church, at a welcome given to the members of the Council by the Shanghai Missionary Association. The future of Christianity in China depends largely upon the kind of co-operation that the missionaries and Chinese Christian leaders determine to promote. The Council is organized on the principle of equality. All therefore may have a "sense of proprietorship" in its organization and

tasks. As far as the present is concerned, any casual observer can see that Chinese leadership is yet inadequate to make the organization perfectly effective along the lines of its principles.

There are a thousand and one tasks before the Council which are national in significance. It is quite clear to Chinese Christians that in the face of a nation changing very rapidly in its intellectual, social, moral, political, industrial, commercial, and religious life, the Chinese Church can make its message effective and its gospel heard only in proportion as she enters into the life struggles of the people and helps society in its task of regeneration and reconstruction. Has the Church a real earnest message for the laborers of China, for the changing home, for the morally disintegrating society, and for the illiterate? Is the Church able to advocate, without equivocation, national righteousness and international justice so that the Gospel of Love is not defiled? Does the Church dare to set aside foolish controversies, stand for open tolerance and freedom so that no thinking people are debarred from Christian fellowship, and may go forward to uphold the cross for all who determine to be His disciples? This Annual Meeting, in spite of an indefiniteness of terms, gave a strong "Yes!" to these questions. Last year the Council put its finger upon the difficulties that the Church must face; but this year, in addition to the location of difficulties, it began to propose solutions to the problems although some of the suggestions appeared to be unworkable and valueless. Yes, the church must go forward! The standing committees and the policies of the Council in the light of this understood "Yes!" were finally fixed for the ensuing year. There are standing committees, on Anti-Narcotics, to fight the drug evil; on Industry; on the Christian Home; on the Indigenous Church; on Rural Life and the Church; and on International Relations. All these wheels within wheels, together with the cog wheels, the special committees, must proceed with energy to do the large task of research, experimentation, correlation and promotion, needed to make the National Christian Council a real clearing house of the churches, and to bring its tasks to the doors of the local churches where the real work must be done. Both by these Committees and the secretaries, the large visions of the Chinese Church, seen so far only by a few leaders who see things far and whole, must be brought to the smallest church in the smallest village.

But the wonderful visions seen some years ago, by the few who could see, have now clearer outlines. In the Business Committee meetings, in the meetings of the Executive Committee, and in the general sessions of the Council, there was unanimous agreement that the Council must appoint a standing committee on the Indigenous Church. The task before this committee, though largely one of research and experimenta-

tion, is an enormous one. Consequently the nomination of the committee together with the determination of its terms of reference, was left in the hands of the incoming Executive Committee. Some definite suggestions, however, were made as to what should be included in the terms of reference, and such points as the relationship of the Chinese Church to the missions, church unity, church organization, administration, self-support, and indigenous expression, were forwarded to the Executive Committee for consideration. One can hardly overestimate the significance of this special emphasis in the work of the National Christian Council. The day following the close of the Annual Meeting, the Executive Committee met and decided that Rev. E. C. Lobenstine, who has now accepted the call of the Council to be one of its full time secretaries, should do the work which the China Association for Christian Higher Education has asked the Council that he be requested to take up. The Christian Church and the Christian institutions of learning may thus come in to a closer relationship than seemed to exist hitherto. Furthermore, the future of the indigenous church depends upon the way the Church and the educational institutions work out their nationwide programs.

Thus does the National Christian Council make it possible for the Chinese Church to become articulate.

In Remembrance

Mrs. L. Newton Hayes

MRS. L. Newton Hayes (Frances Gray) was born in Madison, New Jersey, on September 5, 1884 and passed away in Shanghai, China, on May 4, 1924. She was of missionary stock. Her father was a medical missionary in the United Provinces of India. Her grandfather, Rev. John Henry Budden, went from England as a pioneer missionary of the London Missionary Society in 1845. After completing the missionary training course at Folts Institute, Herkimer, New York, and graduating from Wellesley College she came to China in 1912 under the Woman's Missionary Society of the Methodist Episcopal Church. In April, 1923, she was married to Mr. L. Newton Hayes, secretary of the National Committee of the Y.M.C.A., also of honored missionary parentage; his father and mother, Dr. and Mrs. J. N. Hayes, having been in China since 1882 as missionaries of the Northern Presbyterian Church.



MRS. L. NEWTON HAYES

Handwritten scribbles and marks, possibly including the letters "L", "Z", and "V".

On her arrival in China Frances Gray became a teacher in the Mary Porter Gamewell School for Girls in Peking. This is one of the pioneer schools for girls in North China, having been founded in 1872. In 1919 she became principal of this institution. Her success in this position was great. Her tact and ability won the esteem and co-operation of everybody related in any way to the school. The curriculum was improved, the faculty strengthened, and (says her pastor in Peking) "results in the lives of the girls were greater than ever before. The students learned to love her and to come to her with their problems." The spiritual life of the school, continues her pastor, was deepened and many girls were inspired to go out and to engage in evangelistic work. She was particularly successful in securing the counsel, co-operation and affection of her Chinese associates whether colleagues, pupils, or patrons. Her open-mindedness, sound judgment, and utter fairness impressed all who knew her. "I never knew her to pass an unjust or unkind criticism on anyone," is one of the chief recollections expressed by many of her friends.

Singularly happy was the union consummated in her marriage to Mr. L. Newton Hayes one year ago. Their similar missionary heritage, their common interests and loyalties, their like training and experience made their marriage seem unusually fitting and full of promise. She entered eagerly into her husband's work and quickly made a large and warm place for herself in Shanghai.

The large number attending the funeral service on the afternoon of May 5, and the many beautiful flowers sent, bespoke the wide circle of friends who, with her loved ones, mourn her untimely death. The service was held in the Bubbling Well Cemetery, and was conducted by Dr. D. Willard Lyon assisted by Rev. C. N. Drury and Dr. C. W. Harvey. Mrs. Hayes is survived by her husband and infant son and by her brother Dr. J. H. Gray in Shanghai, and by her mother, two brothers, and two sisters in America.

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 "She is with God," they say, nor is it hard
 To think of her with Him, who walked on earth
 In close discipleship. I know full well
 She is with God.

But think not thus to make her distant, gone!
 I hear, beyond all doubt that Death can spell
 God's other Name—The Great I Am—With Us—
 Immanuel.

S. F. B.

Our Book Table

BUDDHISM FOR THE LITERATI.

EPOCHS IN BUDDHIST HISTORY. *The Haskell Lectures 1921.* KENNETH J. SAUNDERS, University of Chicago Press, Chicago, Ill.

"It furnished spiritual food for the intellectual and leisured classes; it is not a gospel to the mass of the people." (page 166) This quotation, taken from Harada's "Faith of Japan," aptly describes Buddhism as presented in this scholarly volume. It is not Buddhism as understood and followed by the masses. Monks and philosophers wrestled with and indeed wrested the initial and more simple teachings of the Buddha into the tortuous mass of literature, briefly surveyed in this volume, which is almost beyond the strength of humans to master. The teachings of the different Buddhist schools and centres with the keynote of each is set forth in a painstaking and illuminating manner. The origin of many Buddhist ideas is also given. The lectures are apparently meant for non-expert students. But the author delves so deeply that only those with some knowledge of the subject can follow him with real ease. This book is really on the middle ground between his earlier simpler writings and the more technical ones of others. Here and there are comparative statements that will be of great help even to the non-expert. The fact remains, however, that the present tendency towards Buddhism is among the literati and the young. And modern Buddhist leaders in China are interested in just such philosophical aspects of Buddhism as here set forth. They are trying to find a rational ground for their mystical faith. For instance they are interested in the doctrine of the Tao, (not mentioned in this volume) which seems sometimes to be used as a synonym for Chen Ju. But how far much Buddhist thought has travelled from the simpler teaching of Gotoma! He had "a mystic experience of peace and joy beyond description," which he endeavoured to help others attain. Like Confucius, he did not try to describe the unknown future. He held to the ethical unity of the universe and his message was principally ethical. The main steps in this development in thought are set forth. The prefatory notes show it in brief and clear form. Five of the eight chapters have to do with the development of Buddhism in India and contiguous countries. One chapter is given to China, one to Korea and Japan and one to Nepal and Thibet. One wonders why, in the chapter on China, no reference is made to the prominent terms "Chen Ju" or to "Ju Lai."

Scattered throughout the volume are comparative references to Christianity. One is frequently asked whether the Chinese have any doctrine or idea of vicarious sacrifice. Such a doctrine is seen in connection with the Bodhisattvas, an ideal developed more explicitly in connection with Mahayan a Buddhism. Gotoma himself, the author says, was nearer to the Bodhisattva ideal than that of the Ahrat. This teaching of love for others, seen at its highest in the Bodhisattva ideal, appears in the teachings of Gotoma himself.

As a method of approach it is significant that the first Buddhist apologetic worked out in Chinese, compiled by the first two missionaries who arrived in 65 A.D., is still "an honoured classic." This *Sutra of Forty-two Sayings* is cast in a Confucian mould. It was eclectic in tone, being

"A handbook of moral teaching which could give no great alarm either to Confucianists or to Taoists and which might be claimed equally well by Hinayana and Mahayana Buddhists." In the moral appeal to good living Christianity, Confucianism, Buddhism and Taoism come very near each other.

There are many long Indian words for which a glossary might well be added for the benefit of non-Indian students. The various synonyms for Nibbāna and Nirvana, as found in various books, are given as an appendix under negative and positive categories. There are also interesting charts of the Buddhist schools and sects in India, China and Japan. Buddhism, like Christianity, aimed to be a unifying factor. Much of its original momentum, however, has been lost through its tendency to emphasize variant aspects of thought rather than underlying fundamentals.

BUDDHISM FOR THE MASSES.

BUDDHISM AND BUDDHISTS IN CHINA. LEWIS HODOUS. *The MacMillan Company, New York.* \$1.25 Gold.

The Buddhist religion as lived by simple people and as affecting daily conduct is the main theme of this book. To Buddhist doctrines some reference is made: to the tangled psychology of Buddhist thinkers there is no reference at all. It makes, therefore, an excellent first book to put in the hands of people interested in China. Even the flitting tourist should be able to imbibe its thoughts. This simple religious living and its place in Chinese life are illustrated by a typical monastery, a festival of prayer for rain and one of the traditions of Kuan Yin, the Goddess of Mercy, beyond the reach of whose helping hand few can get. Most interesting to those with some knowledge of Buddhism is the idea of the spiritual values in Buddhism as indicated in the report of a conversation with a Buddhist lecturer in Peking. Some attempt is made to show the Christian approach to Buddhism. One wishes for further treatment of the place of self-effort in the Christian life and its relation to the work of Christ as compared with self-effort in Buddhism (and Confucianism also) and its relation to the supplementary work of the Bodhisattvas. Distinction needs to be made between Buddhism as social in the sense of promoting a relationship of equality and fellowship and in the sense of promoting better social conditions. Beyond certain ameliorative charitable efforts Buddhism has done nothing to improve social living. Of course if everything in the world is "passing away" this lack of effort to improve the conditions of living is understandable. This latter is the attitude taken by many Buddhists. The exaltation of universal love is not peculiar to the Chin Tan sect, as might be inferred from this book, but is fundamental to Buddhism and early Chinese ethical ideas. An interesting use of extraterritoriality is given. In 1902 the Empress Dowager wished to confiscate Buddhist property. Monasteries were promptly put under Japanese monks. That did the job. The fact that in many places the killing of oxen is prohibited by law is traced back to the Indian reverence for the cow. To this must be added a more practical reason, that of the necessity of retaining the ox for agricultural services. The relation of Buddhism and Confucianism is developed in an interesting way. Modern Buddhists tend to think in terms of Confucian and Taoist philosophy. They seem sometimes to use "Tao" interchangeably with Chen Zu. On the following statement we feel led to add a corrective comment. After stating

that Buddhism has attempted to permeate the Confucian system with the spirit of sacrifice the author says:—"Still it has always been the sacrifice of the weak for the strong, of the young for the aged, of the low for the high, of women for men." An old Chinese saying has it, "The scholar will sacrifice his life for his friend." Furthermore while there has been exploitation of the kind indicated yet it does not seem prominent in Buddhism. The Bodhissattvas are beings—sometimes traditionally human—who have sacrificed the bliss of eternal enlightenment to aid others less strong than they to attain it with them. This is not simply the sacrifice of physical life but the deliberate foregoing, temporarily at least, of that which outvalues anything mundane. This is the keynote of sacrifice in Buddhism. The book registers a step forward in the attempt to understand the values in China's religious life, and towards a proper synthesis of thinking where similarities exist in part or in whole between Chinese religions and Christianity.

CHINA'S RELIGIOUS FOUNDATIONS.

THE THREE RELIGIONS OF CHINA. W. E. SOOTHILL. *Oxford University Press*, 8/6 net.

This book, which is at the same time delightful and informing, has spoken for itself and is too well known to need a lengthy review for this its second edition. It is both historical and interpretative. In addition to outlining the three religions of China, Chinese ideas of God and sin and its consequences are summarised. Much more might have been said about sin. Confucian theories seem to locate its origin at that point where the underlying Nature or Supreme Ultimate undergoes limitation in its self-expression through matter. Thus viewed sin would be due to the limitations resulting from the use of matter as a medium of expression. This theory does not bother the common people much. The author is very cautious about accepting Dr. Giles' use of God for the term T'ien. He makes a sharp distinction between Shang Ti as personal and T'ien as impersonal. This distinction is somewhat weakened, it seems to this reviewer, by a later statement that the same attributes are ascribed to both. We have heard Chinese say that T'ien means God. The frequent interchange of the two words shows that sometimes, at least, they stand for the same concept. It is also stated that the Chinese people do not worship Shang Ti. We understand that they do occasionally. Whatever the term used the popular idea of personality as related to the Supreme Being is vague: this is probably no more true of T'ien than of Shang Ti. Another point merits special comment. "Add but the word Fu, (父) or Father to T'ien, as Christianity does, and the Heaven-Father becomes approachable like the earthly one." We are afraid that the Chinese idea of the father does not look on him as so intimately approachable as we of the West. He is inclined to be reticent and aloof! That means that the Chinese idea of a father must be enriched in order that the thought of the Heavenly Father may have its full significance. But another comment may be added. The idea of The Supreme Being as parent and even Father is not unknown. A prayer used at the annual sacrifice speaks of Him as "parent." "Through the Creation-sustaining love of the Heavenly-Father (天父)," is the translation of a phrase often quoted, I am told, by Chinese preachers. It comes from about A.D. 220-260 and can hardly be credited

to Christian influence. The idea of God as Father, therefore would appear not to be unknown in China. Even illiterate people apply the term "father" to T'ien. But it does not receive its fitting or sufficient emphasis. The idea of the Supreme Being as spiritual is also more generally recognized than might be inferred by some from this book. The four ethical qualities of the "nature,"—love, righteousness, reverence, wisdom—all spiritual—are ascribed to T'ai Chi as well as to the Supreme Being when referred to as Heaven or Shang Ti. Back of all phenomena is this spiritual Supreme Being, who is really given many names. Indeed there seems to have been a contest between the terms Shang Ti and T'ien in China somewhat like that between Elohim and Jehovah in Old Testament Times. In China T'ien seems to have won out as regards frequency of use. A final comment may be added on the following quotation, "While T'ien is often used, even in one and the same sentence, as a substitute for, or connotation of Shang Ti in the sovereign aspect, Shang Ti is not used as an alternative of T'ien." That may be true of the classics. It does not seem to be correct otherwise. K'ang Hsi says, "Shang Ti is Heaven" (上帝天也). From this it is difficult to tell which is primary. Ching Yuan (A.D. 189) said, "Shang Ti is another name for Heaven" (上帝者天之別名也). This puts Heaven first and recognizes the term Shang Ti as a substitute for it.

We do not deem it necessary to give space to commending this book. Our comments or addenda are not intended as criticism. They aim rather to show that the richness of Chinese thought on matters religious, so admirably disclosed in this book, is far from having been all mined. There is room for much more work. We have much more to learn.

THE EDUCATIONAL STRUGGLE.

RECONSTRUCTION OF MODERN EDUCATIONAL ORGANIZATIONS IN CHINA. CHILING YIN. *Commercial Press, Ltd., Shanghai. Mex. \$1.20.*

Frank criticism of China's attempt to establish a modern educational system is the keynote of this volume. The weaknesses disclosed are due to the hastiness of imperial mandates and the fact that the system has not grown out of the opinion or needs of the people. Superficial change has been more prominent than careful thinking. Since 1903 the national agency of educational control has been changed twice, and the provincial and local four times. The whole development has been somewhat "whimsical and irrational." Subserviency to the civil powers rather than to the people has resulted in favoritism in the appointment of teachers and administrators and the diversion of educational funds for military purposes. In the conclusion a scheme is proposed which should put the control in the hands of the people whose welfare should be the chief aim of education. Much careful thinking has gone into this criticism and scheme. Such a scheme is another evidence of that budding leadership in China which will eventually point the way out of her difficulties. The book is primarily of interest to educationists and naturally inclined to be technical. Here and there remarks of general interest and significance are found. One or two of these may be noted. The educational system in China has tended rather in the direction of the Prussian system. A definition of public schools is worth quoting. "Public schools in a democracy are not merely to train people in certain facts of knowledge and in loyalty to the state, but to furnish them with the means for individual

expression and growth, and for responsibility in social service." To obtain this and the freedom of the schools a fight is needed. Professor Monroe is quoted as saying "that there are more children in the old private schools to-day, than in the public ones, and many villages are contributing more to the old private schools than would be necessary to maintain public schools." A footnote says:—"Since the introduction of Christianity many schools have been opened by Christian missionaries for the purpose of disseminating religious propaganda. Consequently, religious intolerance, a characteristic of the active, dynamic and aggressive peoples of the Western world, has become a significant factor in the social structure of China." One must not, however, forget that Confucianism most effectively controlled the old system of education. There being only one source of text-books, there was no need to struggle over the teaching given in the schools. Another footnote adds:—"During recent years, the government has provided little money for education, but has spent millions of dollars for military purposes." Thus the race between militarism and education has started in China before education has even a running start.

PICTURESQUE CHINA. By ERNST BOERSCHMANN. *T. Fisher Unwin, Ltd., Adelphi Terrace, London.*

China may be viewed through the eye of the artist and of the camera. That is the viewpoint of this unusual collection of 288 illustrations (Rotogravures, full-plate size) of artistic buildings, monuments and landscapes in twelve provinces of China. Details are brought out in a remarkable manner. The whole is indescribable. For each picture a short explanation is given in the front of the volume. Looking through them one may learn much of the ways of Chinese life, their religious symbolism and particularly of how they have expressed their soul in art. One may sense, in turning over these scenes, that "field of restful comfort and harmony of soul which arises at the sight of Chinese buildings," to quote the author. There is a most interesting and interpretative article which gives some idea of the intellectual and artistic culture of China and also of the source of many of her art motifs. The author is sympathetic with the Chinese throughout. It is true that the camera misses the tawdriness often found around these same artistic buildings and monuments together with the disappointments of a civilization that though born of a great soul is ragged at the edges and dirty with untended social problems. It is a great book to have on the table for visitors to look over, and a fine gift book for friends at home.

THE CONFUCIAN CIVILIZATION. By Z. K. ZIA. *For sale at Mission Book Co., Shanghai. Mex. \$0.50.*

This pamphlet having recently passed through the RECORDER in serial form does not require a lengthy review so soon after publication. There have come to us many favourable comments on the articles now put together. Particularly significant is the list of Confucius' sayings about Jen. This pamphlet is indicative of the careful thinking that modern trained students are doing on their own classical literature. It also shows that some attempt is being made to utilize the permanent elements in this literature, as

well as understand its relation, both as to similarities and differentiations, to Christianity. All recent arrivals in China should read this pamphlet at the earliest possible opportunity.

CHINESE LANTERNS. MINNA MCEUEN MEYER. *The Methodist Book Concern, New York.* G. \$0.75 postage extra.

A well illustrated mission study text book that deals with simple and ordinary Chinese life incidents. A most excellent book to put in the hands of children to give them a correct idea of life in China. Mission work is of course, given considerable attention.

COLOUR BLIND. By MARGARET T. APPELGARTH. *New York. George H. Doran Co.*

A missionary play in three acts dealing principally with racial relationships.

THE BUSINESS OF MISSIONS. By CORNELIUS H. PATTON. *The MacMillan Company New York.* \$2.00 (Gold.)

This is a book written by an American for Americans. The writer in his foreword warns his readers against the commercial argument for missions, quoting with disapproval the following phrase in an appeal for mission funds—"Christianity abroad is the best business proposition ever offered to Americans." Whilst claiming that commerce is one of the agencies of God for the civilization and advancement of the race, and that foreign missions help to open up new fields of enterprise for the merchant, he shows that the true motive of missions is to *do* and not to get good. It is "the world-wide application of the Golden Rule." Missions are 'the Great Business of the Church.' The author seeks to interest Christian business and professional men especially in this great undertaking. He gives a comprehensive survey of the foreign mission enterprise throughout the world, illustrating its processes and results, stating some of its problems, and showing the development of the spirit and methods of co-operation, especially in education. A Chapter on administration methods at the home base is followed by a statement of the larger opportunities opening up for "the extension of Christianity and to the leadership of the American Churches in the completion of the world task." In his chapter on the New World Era he writes forcibly on Nationalism and Internationalism and says "A policy of isolation for a country like ours is as futile as it is wrong." Commenting on modern imperialism and unity through conquest he writes:—"For all time we have pronounced condemnation on the methods of peace by which the lamb is expected to adjust himself to the interior of the lion—British or otherwise." Shall we add 'or to the interior of the eagle—American or otherwise'?"

Dr. Patton's book is a storehouse of material for missionary appeals. The missionary going home for deputation work will find it useful both as a sparking plug and as a storage battery.

E. B.

Correspondence

Historical Development and the Chinese Church.

To the Editor of

The Chinese Recorder.

DEAR SIR:—The RECORDER has been nothing if not provocative in the last few months and I know that you welcome the opinions of readers. I am venturing therefore to try to set down its reaction on myself. I have read the RECORDER—or at least subscribed to it—for 10 if not 12 years. It seems to me to have improved immensely in the last few years. It has become a very live paper: and it is doing yeoman service on notably these lines:

1. It has taken a broad theological outlook, and while abstaining from controversy and maintaining fairness between parties, has refused capture by those who would sidetrack the Christian movement into the narrow groves of fundamentalism and the literal inerrancy of the Bible.

2. It has conspicuously succeeded where perhaps a more specialist paper would have failed in developing the discussion and investigation of Chinese religions and discovering a fine array of Chinese and foreign talent in this work.

3. It has rallied to its columns the English-speaking Young Chinese and brought their point of view as regards missions and the Chinese Church to a focus. It has given them the inestimable advantage of an outlet for their views and the missionary body the inestimable advantage of close touch with them.

4. It is tackling the immensely important question of international relations and the reaction of the

policies of governments on the status and work of missionaries, and the further reaction of these on the Chinese Church.

All these things seem to one reader good and it is far more important to have a vigorous editorial policy with which one may often find one's self in disagreement in details than to have one which is too invertebrate to arouse criticism. If I go on to state where I personally am inclined to disagree it is with the cordial recognition that I may be wrong and the Editor right all along the line.

One broad line of divergence I feel to exist between the paper, and possibly others with myself, is an inadequate recognition of the historical factors which have led to present conditions in regard to the Church and missions in China. In dealing with any situation I suppose there tend to be two divergent points of view. That which approaches the facts with a laborious investigation of their antecedents is apt to find too much justification for what has come about: that which approaches them from the point of view of the ideal is apt to be impatient of them and in advocacy of change to do injustice to those who have been responsible. The famous speech of Mr. R. K. Evans at the National Christian Conference (subsequently printed by the RECORDER) seemed to me a case in point. I have for many years had a great admiration and respect for Mr. Evans. It pained me that he had felt his position as moderator of Chinese congregations over which he exercised discipline to be a matter to look back upon with shame. I do not know the precise conditions under which Mr. Evans held his

appointment but it seems that it would have a perfectly normal historical development. At first, when there were no Chinese ordained pastors, the missionary had—with what immature church courts existed—to exercise such ecclesiastical discipline as might be necessary. Subsequently there came a time when some churches, individually or a group, would appoint their own visiting pastors, and others, weaker, might still be directly under the mission. Eventually all churches become either independent or under the courts of the Chinese churches, and if missionaries are appointed it is by the Chinese churches. To this last only an un-Christian colour bar could object. For long, in my own mission, missionaries have held some positions under presbytery and some under the mission: but we are now asking presbytery to undertake direct charge of all congregations, in which case ministerial missionaries receive appointments over congregations exclusively from presbytery. Was it not that Mr. Evans joined his mission at a time when missionary policy was at a normal transition stage that he found what afterwards revolted him?

The same divergence of view seems to me to be manifest in the questions of Chinese leadership and of international policy. In these matters I think missionaries stand to receive considerably less than justice at the hands of their Chinese friends, not intentionally on the part of the latter, but because their trend of thinking is so dominantly idealistic. Missionaries tend to be criticised, (1) because they have not trained sufficient leaders. (2) because they are slow to give place to leaders. Frankly I think that if (1) is true it is due to what is being increasingly recognised—the fact that Western

civilisation is so largely un-Christian and earlier generations of missionaries (more particularly I believe British) shrank from sending students home for training. That is one reason. Another is that one of the severest lines of criticism both at home and in China was that missionaries denationalised their converts. To have sent students home would have justified this. Who could have foreseen that English (which many of us even now kick against having to teach so much) would become an essential of the Chinese school curriculum and that the demand for Western culture would be universal?

On the second point you had a strong editorial questioning the advisability of increasing the missionary body. That seems to me a question we must consider with the utmost care. I had however doubts as to whether it was not necessary to go more carefully into the question of the distribution of the force, into that of finance (as between missions and the churches), and especially to inquire whether the increase is not largely educational. This point was to some extent met by an unfavourable reflection on evangelistic missionaries, which I personally (for obvious reasons) rather resented. The kind of efficiency for evangelists desiderated by your Chinese friend is I suspect, on the familiar lines of organisation,—vast arrays of card indices, the latest advertising methods, and the organisation of campaigns. All of which I am convinced are secondary and often out of place. On the whole I feel that our evangelistic work is altogether too noisy for an oriental country where the truth is believed to make way of its own impetus. On the general question you acknowledged that your criticism did not apply to all missions, so perhaps I ought

not to 'grouse' that we so far believe we are one of those to whom it does not apply that we think 'more men' a more urgent cry than 'more money,' and to say that is to say much.

The divergence of view seems however to me to be most apparent in such reference to and discussions of extraterritoriality as I have seen. I am myself fairly clear that extraterritoriality is not a thing that a missionary could ever demand: I am less clear that it is a thing he can lightly get rid of, or that he can contract out of. For one thing we have to face the very unwelcome fact that only treaty right gives us any place in China at all. It may be horrible but it is true that historically but for the wars that opened treaty ports and secured leave for missionaries to reside inland we should have to seek the evangelisation of China from Macao, Hongkong and other non-Chinese places. Are we to contract out of China? Again extraterritorial rights carry disadvantages as well as advantages. I believe it is so that technically no foreigner can approach a Chinese magistrate (though in practice he may do so) and he has no standing in a Chinese court. If you abolish the rights you do not necessarily receive a corresponding status. You Mr. Editor sometimes speak of 'hinterland' Christians. I deprecate the adjective, but would like to borrow it for that part of China which is still not up to Shanghai-standard. If e.g. the hinterland part of China be taken to be that part of it where the system of justice is not consonant with modern standards how much of China would be left out? Is there any court in China where justice is given irrespective of money? Have the representatives of China in London, Washington and Paris been fair in their account

of the modern republic of China and its judicial system? Surely this is a question of fact not of the view one holds. I myself incline strongly to the view that extraterritorial rights are a disadvantage to a missionary and a snare to the Chinese Church, but I should like to see the matter treated historically and legally as well as idealistically in the 'RECORDER.' It would bring reality into the discussion. After all has not a Chinese in England and America more rights than a foreigner in China, rights of land purchase, of business and of travel? And is it not a matter on which at least there should be some reciprocity?

I fear I have exhausted your patience, Mr. Editor, and with renewed congratulations on the excellent work the RECORDER is doing and best wishes for its future.

I am,

Yours very sincerely,

T. W. DOUGLAS JAMES.

The Greatest Difficulty.

To the Editor of

The Chinese Recorder.

Mr. G. K. Chesterton says in one of his books. "The weakness of all Utopias is this, that they take the greatest difficulty of man and assume it to be overcome, and then give an elaborate account of the overcoming of the smaller ones." Is not the greatest difficulty of the missionary, himself? His problem is to be a Christlike man and a Christlike colleague. Have we not too many conferences, questionnaires, forums, findings, etc., sincerely devoted to the solving of a great many more or less minor mission problems? What we supremely need is not so much Chinese leadership as the leadership of

the Holy Spirit. How anxiously most missionaries are waiting for that Divine Power to take possession of the Chinese workers such as in a lesser degree is well illustrated at the conclusion of Mark Antony's famous speech at the burial of Caesar. When Chinese workers have a direct sense of vocation from God, in addition to the value of their course of training, their work will bear marks of sacrifice, their devotion to it will be life-long, and God will give the increase.

There is still a place for the missionary in direct evangelistic work, in fact it is axiomatic to say that there is no real place for anyone on the mission field who is not evangelistic in spirit. The Apostle in writing to the Corinthians says, "I caught you with guile" (2. Cor. 12. 16.) So it may be that God uses the great variety of effort which we find on the mission field like "bows shot at a venture," which may hit the mark and contribute to the formation of the Church which is His Body. In some respects the example given by a missionary's life is to-day of greater importance relatively than it was in pioneer days. Just in proportion as Western commerce makes available to growing numbers of Chinese the material comforts of civilization, so the missionary needs more and more to practise and prove the joy of the simple life.

Criticism of the Bible will cause no alarm to those whose experience of its power is such that to them the term "verbal inspiration" represents rather an under—than an over—statement of the facts.

Wishing the RECORDER every success,

Your sincerely,

J. S. HARRIS.

E.B.M. Choutsun,
Shantung.

The Church and the Ninth of May.

To the Editor of

The Chinese Recorder.

DEAR SIR:—I beg to express, through the columns of the CHINESE RECORDER, some of my reflections on, "the Church and the Ninth of May."

On such a date when shops of all descriptions suspend business, (that is the case here in Foochow) when all government, mission and private schools stop their regular classes, when thousands of people with red and patriotic blood running in their veins are parading the streets, one spontaneously asks:—"What after all has the Church to do with this date?"

There are people who hold the view that the Church has nothing whatever to do with popular agitation of this kind. The Church is a divine institution, and as such any thing that savours of politics is to be banned out of court. Needless to say that it would be wasting words to try and convince these people of their narrowness and fallacious reasoning.

There are other people—very conscientious folk—who object to observing the date for a more subtle reason. "Mission properties" they say "are held under treaty stipulations as 'extra-territorial.' And it is an infringement of foreign treaty rights to permit agitation on the part of certain nationals against another nation. It may be only the singing of the so-called 'Song of National Disgrace.' Yet it is strictly prohibited." Legally their argument is plausible.

Others maintain that it is un-Christian to keep this anniversary, as it merely tends to feed hatred and animosity. We must love our enemies, even the Japanese. That

is the spirit of the famous Sermon on the Mount.

Still others, who are not bigoted like the first group, nor unsympathetic like the second group, nor Pharisaic like the third group are yet adverse to the observance of the Ninth of May. They aver that such a demonstration is very 'pessimistic' or 'non-constructive.' They refer to the boycotting or destroying of Japanese goods as the aftermath of the agitation every year, "This is not real patriotism," they say, "and is not conducive to the positive construction of the Republic."

After allowing for a certain amount of truth in each of the above arguments, let us see what is the right attitude for the Church to take towards this date. The question is whether the notorious twenty-one demands which the Japanese Government tried to exact from the government of Yuan Shi-kai in 1915 were just according to Christian ethics. It is not my intention to discuss this problem in all its multitudinous phases. Suffice it to say that the astute policy of the Japanese, in trying to wrest the sovereign rights of a neighbouring country and to reduce her to a state of vassalage by taking advantage of her temporary incapacity was absolutely wrong. It was a grave international crime, and no Christian, if his religion is worth anything, should or can tolerate or connive at a crime. One way of showing disapproval of the crime of any person, even though he is not a Chinese, is by observing the obnoxious date, the Ninth of May.

Let us also ask whether the Christian religion is a passive religion, whether the Christian standard of ethics tolerates the robbing by one nation of the land and property of another. The answer is again plainly in the negative. The injunctions

that, we must not resist wrong; but that if any one strikes us on the right cheek must turn the other to him also; and, when anyone wants to go to law with us, to take our coat, we must let him have our cloak as well, must not be applied to the case of the twenty-one demands. Even Christ made the lawful protest: "Why do you strike me"? The Church has the duty of teaching personal and social justice, as well as international justice. One of the cardinal Christian virtues is peace. The founder of the Church is the "Prince of Peace." We also admit that the Beatitude teaching "Blessed are the peacemakers, for they shall be called Sons of God," is still applicable to-day. But it is a very different thing to refuse to assert one's national rights, or to be so shamefully servile as to accept any treatment, however vile, accorded by another nation. The Christian Church should take an active part in the keeping of the Ninth of May, "Lest we forget!"

But we must also do something constructive. When Sennacherib, the Assyrian king, invaded Jerusalem throwing all sorts of taunts and insults at the Jewish people and their deity, Hezekiah brought the case to the temple, to be laid before Jehovah. He intreated God to succour the nation. And He did. Somehow miraculously "the angel of the Lord went out, and smote in the camp of the Assyrian an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." The Church must teach the people to have implicit faith in God, who will ultimately restore righteousness and justice to the world. Those who rely on Him, and have Him on their side will eventually triumph. This was

the tenor of the teaching of the prophets.

Special intercessions should be arranged on this date. When thousands of people are parading in the streets, singing the song of national humiliation and arousing the nation to a sense of seriousness, and patriotism, the true Christians should be in closed rooms, vicariously prostrating themselves before God, and asking Him to render the necessary help. The God of old Who heard the prayers of Hezekiah will also hear us to-day.

Besides teaching and praying, the Church can do various other things to show that she has a vital concern in national life. In different localities the leaders should be alert to connect Christianity with the cur-

rents of the day, and so show it to be a sympathetic religion. Measures of social reform are of course directly concerned with the national upbuilding. History affords many instances of how the Church has taken an active interest in the destiny of the nation. In fact, she may render the most needed service during times of popular turmoil. Therefore the Chinese Church can be of great use to the people on the Ninth of May, and it is her bounden duty to be so. These lines are penned in the hope that the next anniversary of this day may be better observed by the Church.

Yours sincerely for China and
Christ,

LIU PU-CHI.

May 9, 1924.

Foochow.

The China Field

Reform in West China.

The Northerners under Yang Sen are in possession of the capital and most of the rest of the province. Chuin Chang Yang, the civil administrator of the city, has already made a reputation for himself as a progressive and intelligent administrator. He has organized a body, on which some missionaries are represented, to superintend the building of a "horse road." Yesterday's paper reports the following interesting items:

"The ruined guard tower will be abolished. The organization of a company to place cars on the city wall will be left to merchants. All the public utilities, such as electric lights, telephone, and the city water supply will be cared for. Street cleaners will be employed to clean the streets. Beggars will be placed in workhouses, the women beggars

will be sent to P'u tsi wan, a beneficent house, and beggar boys into the boys' workhouses. Street stalls which encroach on the streets will be prohibited. There will be a model water closet built as a pioneer of future improvement in water lavatories. The two parks' tea shops must not put tables in a disorderly way, or close to the roads. Except those for rubbish cleaning, no wheelbarrows will be permitted to enter the city. Newspaper reading rooms and a moving picture theatre will be put in the Central City Park."

Yang Sen has systematically visited all the mission plants and institutions, as well as the Union University.

A week ago he put out proclamations in our city, and other cities simultaneously, announcing his progressive program and assuring the people that he had their interests

and welfare at heart. The Chinese here are enthusiastic over it. This is encouraging after the gloomy outlook of the past years. Personally I never expected to see the day when a Chinese city would be kept so clean and neat, as I saw the city of Luchow under Yang Sen's administration. No stalls were allowed to crowd the streets, and all roadside shrines were removed from the streets. A tax was levied on all house dogs. The first striking evidence of Yang Sen's occupation of the city we noticed, as our steamer approached, was the killing of dogs by his soldiers at the water side. Part of the city wall was demolished to make a drill ground and athletic field and the largest temple in the city was made into a public lecture hall, where frequent lectures were held for the public on all subjects. Outside the city a temple was converted into an orphanage. As I wended my way through this astonishingly clean city I purposely chose the small alleys and back streets to see if I could find a rubbish pile or a dirty corner, but nothing of the kind did I see. I was told that some of these reforms went hard with the older generation of citizens, and when finally Yang Sen put out proclamations preaching against ancestor worship and the waste thereby incurred, the people decided he was mentally affected and called him insane! This, then, is the man in charge of the capital with great power and influence to serve his people. May he do it wisely and well.

A. G. A.

A Cross Section of Chinese Thinking About Religion and Christianity.

On a recent trip North the Editor had three sessions with the teachers of the North China Union Language

School. Most of the time was spent in trying to answer questions raised by them. Since they are educated men, but more mature than the ordinary "student" type and not generally graduates of mission schools, their questions indicate fairly well what the average intelligent Chinese is thinking about religion. For this reason the questions are repeated.

God:—(1) Since we now have science, why do we need God? (2) You say that God is Omnipresent. Does the Holy Spirit come from God or are the Holy Spirit and God merely emanations of the self? (3) You say that Jesus is a manifestation of God in his conduct, but I think there is no Personal God only Reason or Right. (4) If God is Omnipotent why does he not cause all men to believe in Him?

Bible:—(1) The present translations of the Bible are not suitable either for the illiterate or the scholarly. Why may we not have several good translations made by Chinese in different styles? (2) The explanation of Creation given by evolutionists and that given in the Bible are in conflict. Which is right?

Spirit:—(1) Since the soul has no form, how can we know our friends in Heaven? (2) Is the Devil a real being or a creation of man's mind? (3) Are the soul and the "kuei" the same? (4) You say that after death the spirit lives. Must the Spirit expect to face death later? (5) Is there such a thing as transmigration of souls?

Missionaries:—(1) There are now many preachers in China sent from America. Would it not be better to have these selected by the Chinese? (2) The women can do so much in winning the members of the family, a fact of great im-

portance in establishing Christianity. Would it not be better to have more women missionaries and fewer men?

(3) What are the real aims of the missionary societies? (4) China has had many religions but only Christianity is preached and proclaimed. Why must Christianity be thus proclaimed? (5) Are the many missionaries in China sent by missionary societies or by their Governments?

Preachers:—(1) Why cannot we have the preachers so preach that people will not be kept out of the Church by misconceptions, or come in with the wrong motives? (2) Should preachers first *proclaim* love for their neighbor or should they first *practice* it?

Church:—(1) Should we follow the words of Jesus or the laws of the Church? (2) Can we love Jesus without obeying the laws of the European Church?

Attitude Towards Religion:—

(1) What is the prevailing attitude in the world towards religion? (2) Are the majority of the people atheists? (3) Are there many atheists who falsely take the cap of religion and wear it?

Discussion on Extrality.

During the recent month a number of missionaries in Peking met for informal discussion of the problem of extraterritoriality.

The advantages and the disadvantages of the present situation were discussed. There was a feeling that the missionaries need to get closer to the Chinese in this regard. A number of quotations from authorities on the subject were presented. Particular attention was drawn to the fact that unscrupulous Chinese are abusing the privileges of extrality. The question was raised as

to whether or not the goodwill of the Chinese and of local officials is not, after all, the most important factor in the maintaining of satisfactory relationships between missionaries and Chinese and in securing protection to life and property. Borchard was quoted as follows:—

"Many writers consider diplomatic protection a duty of the State, as well as a right. If it is a duty internationally, it is only a moral and not a legal duty. If there is no means of enforcing its fulfilment the individual has no legal claim to protection"....."The state is not a guarantor of the safety of aliens. It is simply bound to provide administrative and judicial machinery which would normally protect the alien in his rights.....As a general rule, moreover, the responsibility of the State for the failure to protect an alien is measured by its actual ability to protect." This raises the question whether there is a tendency to make the Chinese Government more responsible for the protection of life and property than actually exists in the countries from which the foreigners in China come. It is a point worth studying. On this a comment is made by Borchard:—"China, regardless of treaties, has in innumerable cases been held to a degree of responsibility amounting actually to a guarantee of the security of persons and property of aliens.....Thus, for the killing of American citizens in China, Turkey or Persia, demands are made which would not be thought of in the case of a similar individual in a country of higher standards of civilized administration." The question was also raised whether the missionaries, in their capacity as Christian leaders, are under any obligation to take the lead in finding a solution to the present situation. Above all, what is the Christian attitude?

Summer Conferences and Schools.

I. Y. W. C. A. STUDENT SUMMER CONFERENCES

Name	Place	Date	Secretary
Chili	Tungchow	June 20-27	Miss Roberta Chang
Shantung	Taian	June	Miss C. Vance
Manchuria	Mukden	July	Miss M. Streeter
Yangtze Valley	Kiukiang	June 28-July 1	Miss Scribner
Kiangnan	Hangchow	June 27-July 6	Miss E. MacNeil
Kwantung	Canton	August	Miss Mary Leung

II. Y. M. C. A. STUDENT SUMMER CONFERENCES

Kiangnan Middle School	Nanking	July 7-14	John Wang, Nanking
Kiangnan College	Shanghai	June 30-July 6	H. L. Kingman, Y.M.C.A., Shanghai
Chihli Middle School	Tungchow	June 28-July 4	Liu Ming I, Y.M.C.A., Tientsin
North China College	Wofossu	June 28-July 4	Y. T. Wu, Y.M.C.A., Peking
Honan	Loyang	July 2-8	T. C. Hu, Y.M.C.A., Kaifeng.
Shansi	Taiyuan	July 10	H. S. Yao, Y.M.C.A., Taiyuan
Manchuria	Moukden	July 15-21	Wang Hua I
Kwangtung	Canton	August	Y. L. Lee, Y.M.C.A., Canton
Amoy-Swatow	Amoy	July 10	C. J. Wong, Y.M.C.A., Amoy
Szechwan	Chengtu	June	A. J. Brace, Y.M.C.A., Chengtu
Middle Yangtze Valley	Kuling	July 1-8	W. P. Mills, Y.M.C.A., Hankow
Shantung	Taian	June 26-July 2	R. H. Stanley, Y.M.C.A., Tsinanfu

III. GENERAL

Pastors'	Upper Bridge, Foochow	May 27-June 3	Cio Lik Diak, Y. M. C. A., Foochow
Missionary	Kuliang	August	B. G. Parsons, Kutien, Fukien
Convention	Kuling	July 27	
Preacher's Summer School	Canton Christian College	July 5-18	Mr. L. S. Leung, Missions Bldg., Canton
Religious Education	Kuling	July 14-19	S. J. Harrison, Chinkiang
Bible Study	Nanking Theological Seminary	June 7-20	Donald W. Richardson, Nanking
For Foreigners	Petaiho	July 10-Aug. 13, 1924	Miss Ruth Paxson, 9 Avenue Petai, Shanghai
Summer School	St. John's University	July 5-Aug. 2, 1924	Dr. H. F. MacNair, St. John's University, Shanghai
Chinese Leaders	Tsingtao	August 17	Miss Ruth Paxson, Shanghai

The World Field

Methodist Mission to Manchuria.

—On the evening of April 3rd a farewell meeting was held in Allen Memorial Church, Shanghai, to the missionaries, of that part of the Chinese Church connected with the Southern Methodist denomination, who have been set apart for opening up work in Manchuria. Rev K. S. Tsok, Mr. D. S. Mei and Rev. J. S. Hawk are the three set apart for this work.

The World-wide Influence of the Y. M. C. A.—In religious-social leadership the Y. M. C. A. has a world-wide influence. A recent prospectus of the International Y. M. C. A. College at Springfield, Mass., showed that a model association had been planted in seventy-five key cities of twenty-one countries. The International Y. M. C. A. has at present eighty-four college men working in thirty-one countries.

A Chinese Confession.—"A Confession" is the title of an article by Horatio N. T. Cheu, at present a student in the University of Michigan. It is published in the Magazine of the Chinese Students' Christian Association in North America. He gives as his life view "unconditional acceptance of whatever is good and true, and relentless censure of whatever is evil and corrupt." This he calls the "fighting philosophy of life." His view of God, who is taken as necessary to the carrying out of this fighting philosophy of life, is as follows:—"I recognize one Supreme Being in the universe, who is immensely interested in the same fight, with whom I communicate in my prayers, by whom I shall be assigned to work, and on whom I hang my whole life, sorrow, joy and all." As to the

Church, however, he objects to the present Church and is looking to join the "New China Church" in which, he hopes, there will be only one sect.

North China Union Language School.—This school has been running since 1910. At present it is controlled by representatives from eight different missions and is endorsed by the American and British Legations, The British Chamber of Commerce and The American Association of North China. It is about to give up its rented Chinese quarters for a new and commodious plant now being erected on four English acres of land, which were formerly a part of Prince Yi's palace. The buildings will contain auditoriums, class rooms, individual studies, library, offices and hostels. G. \$350,000 have been provided for the new plant. The library has already one of the largest collections of books on China, Chinese religions and mission work in China. The course of study covers five years. In September 1924 Mr. Arthur W. Hummel joins the staff as head of the department of Chinese History and Literature. From October 1923 to March 15, 1924, one hundred and seventy-six students attended the school. These came from twelve countries, Americans being in the majority. About 60% of the students were women.

What is Happening to Chinese Children?—Some of the results of child labor are set forth by Dr. H. W. Decker, in The China Medical Journal, March, 1924. He reviews 880 cases, all of which came from the cotton mills. This is a phase of the much neglected subject of industrial hygiene. Of

the women 26%, but of the children 66% of the cases had to do with accident in some form. The average age of the 100 children injured was 12: the youngest injured child being 5 years old! This high percentage of children injured is significant in face of the fact that only about 20% of the employees were children. This higher percentage of children injured is put down to their inexperience and lack of skill. For in contrast to 100 children injured there were only 43 women. Among the women and children, 95% of the wounds are of the hand or near it. The percentage of tuberculosis is high among the women and children—women 14%, children 22%. "It is noticeable that the children, who should certainly have the easiest and less dangerous tasks to perform, are those who suffer the most, the percentage of accidents followed by death or permanent disability being heaviest among them."

Fukien Student Conferences and Headquarters.—There has recently been acquired, about five miles out of Foochow, 39 mow of land, on which has been erected three buildings costing \$31,000, for the use of student and other conferences in Fukien. The property is held in the name of the National Department of the Y. M. C. A., but the actual holding committee is composed of representatives from the various church groups at work in Fukien. The new headquarters were used for the first time in the second week of the Chinese New Year. At this time the student Y.M.C.A.'s of Fukien Province had their annual meeting. Eighty-five delegates, of whom fifty-seven were from middle schools, attended. Gov. Sak was also present to help dedicate the new place. The conference divided into two main groups, the older students spending

much time in discussion classes and forums, while the younger ones were organized into clubs. "The Abundant Life" was the subject studied by the older students. One class worked out the following definition of the "Abundant Life." "It is an intelligent, spiritual life, characterised by love, constant growth and service." Another class listed the following steps into the "Abundant Life"—(1) Faith, embracing repentance and determination. (2) Prayer, (3) Bible study, (4) The search for Truth wherever found, with special reference to science, (5) The service full-life—"to be," as one boy characterised it, "too busy to be bothered with evil,"—(6) testimony in personal work, teaching or preaching.

Dedication of the Lutheran College.—At the General Assembly of the Lutheran Church of China, held in Taokualuen, Yiyang, Human, March 30-April 2, 1924, the dedication of the Lutheran College at that same place was celebrated. The dedication service was held on Sunday, March 30, at 3 p.m., in the upper hall of the College. The institution is the outcome of two movements, which have met and united their forces. One is the movement for Lutheran unity in China, which started about 1907, and led to the foundation of the Theological Seminary at Shekow in 1913, the making up of plans for a College in 1917, and the formation of the Lutheran Church of China in 1920. The second is a religious movement within the Church of Sweden, which led to the Student Crusade in 1909, and later, in connexion with the Reformation Jubilee in 1917, to a decision by the Church of Sweden Mission to take up educational work in China. The College will try to serve not only the Lutheran Church, but also the

cause of higher education in China as a whole by bringing in some other points of view in addition to those already established. The present staff of the College consists of seven foreigners (5 Swedes, 1 Norwegian and 1 German) and four Chinese. It is planned as a four years Arts and Sciences College. There are 18 students in the first freshman class, taken in the fall of 1923. The main building is in a style, somewhat Chinese, white with green glazed tile roof, designed by the Norwegian architect, Mr. V. Hansteen.

First All-India Women's Student Conference.—Miss Grace Yang and Miss Seesholtz of the National Staff of the Y. W. C. A., attended the first All-India Women's Student Conference held at Calcutta, December 26th, 1923—January 1st, 1924. Eighty-eight college women, coming from the East, South, West and North of India, attended. The problems of illiteracy, disease, and untouchability, were frankly faced. There was a deep sense of the need of India's women and children and a desire to dedicate self to the task of changing existing wrong conditions. Some student comments are interesting:—"I must say that the message of the conference came to me through human love and fellowship. Christ desires that I take the knowledge of His love to those about me. It is Christ that India needs most and she must get Him through me." "We forgot all our racial and colour distinctions. I thank God for having granted me this experience." The Bible class theme was, "The Purpose of God." The organization basis contained the following points:—**Basis:**—"The student department of the Y. W. C. A. is a fellowship of students who desire to live by their faith in Jesus Christ, the

supreme revelation of God, and of His purpose of love for man.

Purpose:—The purpose of the Student Department shall be:—

1. To lead students to become disciples of Jesus Christ.
2. To help them to explore the meaning of the revelation of God in Jesus Christ, by the study of the Bible, by prayer, by worship and devotion, by fellowship in the church.
3. To lead students to dedicate themselves to the service of their fellowmen as they are guided by the Spirit of God, and to prepare for the fullest service by developing every side of life.

Miss Grace Yang mentions two impressions of the Indian people that stood out in her mind. (1) That as a whole, particularly the women, they have a sad expression, and (2) That they carry themselves very straight.

Lutheran Church of China.—The general assembly of the Lutheran Church of China held its second meeting at Taokualuen, Yiyang, Hunan on March 30—April 2nd, 1924. The sermon was preached by the Rev. Chu Hao-ran. Two Lutheran Missions were received as constituent synods. These are The Lutheran Free Church of America and the Schleswig-Holstein Mission of Breklum, Germany, a comparatively new mission in China which works in Canton. The Lutheran Board of Publication was also taken over. The Rev. K. L. Reichelt, in charge of the Christian Mission to Buddhists, Nanking, requested that his mission also be accepted as a constituent synod of the Lutheran Church of China. A representative committee was appointed to study the question and to report to the next general assembly. A missionary was set

aside as secretary of the Lutheran Board of Publications. The following were elected as officers:—Rev. N. Astrup Larsen, President; Prof. L. S. Hsieh, Chinese Secretary; Prof. Erik Sovik, English Secretary; Prof. I. Dachlin, Treasurer.

A Memorial to C.M.S. Missionaries in West China.—A chapel to house the boys' boarding schools at Mienchow, West China, is to be erected as a memorial to the Revs. R. A. Whiteside and F. J. Watt, who were murdered August, 1923, and to those missionaries who have given their lives for the West China Mission of the C.M.S. and

those who have retired after many years of active service. Those desiring further information about this scheme or wishing to subscribe, may write to Mr. P. H. Mott, Hon. Treasurer, 34 Westbere Road, West Hampstead, London, N. W. 2.

NOTICE.

Teacher Available.—An experienced teacher, with some knowledge of mandarin, would like a position next fall in a mission school in the interior. Apply to Miss F. E. Mitchell, Missionary Home, Shanghai.

Notes on Contributors

Rev. LIU PU-CHI, B.A., is a member of the Chung Hua Sheng Kung Hui. He is a graduate of St. John's University, Shanghai, University of Pennsylvania and the P. E. Divinity School, Philadelphia. He is a Professor in the Union Theological School, Foochow.

Rev. PETER CHRISTIAN BRUUN WAIDTLOW is a member of the Danish Lutheran Mission. He has been in China 28 years engaged in evangelistic work.

Dr. CHARLES S. GIBBS, M.S., Ph.D., is an Agricultural Missionary under the A.B.F.M.S. He is professor of Bacteriology and Hygiene at the University of Nanking. He has done considerable research work on the diseases of animals and silkworms.

Mr. T. Z. Koo (Koo Ts Zung) B.A. (St. John's University), M.A. (Chinese Government), is a member of the Chung Hua Sheng Kung Hui. He was in Government Railroad Service up to 1918, since then he has been a Secretary of the National Committee Y. M. C. A. He is now travelling secretary of the World's Student Christian Federation.

Dr. HAROLD BALME, F.R.C.S., Eng., D.P.H., London, L.R.C.P., London, is a member of the English Baptist Missionary Society. He has been in China eighteen years most of which time has been spent in medical education. He is at present President of Shantung Christian University.

Prof. T. C. CHAO is a member of the Methodist Church and a Professor in Soochow University. He is Chairman of the N.C.C. Committee on International Relations.



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